

The American Missionary

REV. WILLIAM S. BEARD, *Managing Editor*

E. H. HAMES, *Business Manager*

Vol. 75. No. 1

JANUARY, 1921

New Series, Vol. 12, No. 9

Happy New Year !

THIS is the Editor's wish for every reader of THE AMERICAN MISSIONARY. Our Happy New Year commenced a month ago, when this greeting was being written. Here is its source: From March 15th to December 1st the circulation list increased more than 750 over last year—the banner year, far and away; and this despite the fact that the three months of largest returns are still before us.

But further, the list of churches whose subscriptions total or exceed 100 is, lacking one, double the list of a year ago. The total of their subscriptions compares thus: 1919, 1,677; 1920, 3,338.

The One Hundred Roll

Pilgrim Church, St. Louis, Missouri, was the banner church last year, sending us a club of 200. Pilgrim Church, Oak Park, Ill., came next, with 184; then the Lewis Avenue Church, Brooklyn, N. Y., with 160; First Church, Elyria, O., 155; First Church, Meriden, Conn., 151; Christian Union Church, Upper Montclair, N. J., 150; Northfield, Minn., 145; First Church, Council Bluffs, Ia., 138; New Milford, Conn., 126; First Church, East Orange, N. J., 125; Whittier, Cal., 118; Fremont, Neb., 112; Madrid, N. Y., 112; Dalton, Mass., 112; St. Joseph, Mich., 111; Hankinson, N. D., 110; Hyde Park, Mass., 109; Madison, O., 108; First Church, Bellevue, O., 104; Florence, Mass., 103; Immanuel, Swedish, New York City, 103; Painesville, O., 101; Park Church, Greeley, Colo., 101; Central Church, Philadelphia, Penna., 100; North Church, St. Johnsbury, Vt., 100; Yankton, S. D., 100; Champaign, Ill., 100.

But neither our happiness nor yours is grounded in statistics. More subscribers mean more people taking to heart Congregationalism's homeland program—more people determined to secure a Christian America with which

“To lift the world up to the rising sun”

Your Co-operation

is asked for the new state representatives who are accepting appointments, and who through correspondence and local and state meetings will seek to promote still further the circulation of THE AMERICAN MISSIONARY.

EVERY READER GET A READER



“WHO OWNS THE WOOL?”

IN a tract, entitled “Who Owns the Wool?” Rev. J. B. Gambrell shows the responsibility of pastors for faithfully pressing the claims of stewardship upon their people:

“Shear the sheep? Yes, frequently and close. The pastors are the shepherds; and it is their business to feed the sheep, care for them and shear them. A shepherd who neglects to shear his sheep ought to be turned off. He is an unfaithful servant of the great Owner. Pastors need to face this question. They must face it, for the time is at hand when pastors will be judged according to their works—not by their dignity or their pretensions, but by their works—and one of the works is to shear the sheep.

“But the question has two sides: God’s side and our side. Is it not hard on the sheep to shear them? Not at all. It is good for them in every way. If sheep be not sheared, they become unhealthy. How many of God’s saints are surfeited with the things of this world! Their spirituality is smothered by a plethora of the things of this life. Many are sick because their lives have no outlet. Their affections are turned after their earthly possessions and not set on things above. One of the best things a pastor can do for his people is to induce them to give liberally to good causes. He is doing the best thing for his people when he brings them to recognize their obligations to God in His financial affairs. So important is this matter in the churches and in the lives of the people, that it demands special and extremely earnest treatment. Some of the sheep must be cornered and crowded before they will submit to the process clearly taught in God’s Word; but they must be sheared.

“The question takes on another practical turn: ‘Where thy treasure is, there will thy heart be also.’ This is Christ’s word fulfilled in every life. If sheep are not sheared, they drop their wool, or the devil picks them. Alas! for the waste of God’s money in the service of the world, the flesh, and the devil; and this is to the hurt of God’s people. Sin costs more than religion. Bad habits cost far more than the most liberal giving to God’s causes, if we count money and what is more than money. Robbery of God is a horrible and undoing sin. Giving to God has a wonderful power to bind the life to him.”



STATING THE FACTS

“THE first thing to do is to tell the people the facts. The second thing to do is to tell them the facts, only more strongly, and the third thing to do is to tell them the facts more pointedly and poignantly still.”

This for substance was the ringing utterance of Dr. Chas. H. Parkhurst to a great congregation in the days when he was at his prime as minister of the Madison Square Presbyterian Church in New York. The subject of the sermon was “Religious Unconcern and the Reason For It.”

We may adapt Dr. Parkhurst’s message to the situation that exists in

many churches in relation to missionary intelligence. Our people need to know the facts, and the wise and efficient leaders and pastors will see to it that the facts are placed before them not once, or even twice, but several times, in order to impress themselves upon their minds and produce the appropriate effect and fruitage.

In coming down from some of the elevated stations in the City of New York one is confronted with the statement, high up near the express train level, "*Morning! Uneeda Biscuit.*" A little further down the statement is seen "*Noon! Uneeda Biscuit.*" Still further down you are informed that at night Uneeda Biscuit, and then successively as you descend toward the street you are reminded that three times a day Uneeda Biscuit and seven days in the week Uneeda Biscuit.

This is good advertising and good psychology and is commended as a method of approach to our people in relation to the missionary situation. The substance of the message may be always the same but the method of impressing its meaning upon uninformed or indifferent people may be varied so as to make each presentation more effective than the last and result in a cumulative effect of information that shall produce the desired result.



ATTENTION, CHURCH TREASURERS!

THE Congregational World Movement, like all other missionary organizations, will include in the reports for the forthcoming Year-Book, only money received before the close of business on January 10th, 1921. It seems wise to call attention to this fact with special emphasis, not only to avoid the disappointments and confusions which may arise from failure to make prompt remittance, but also because the largest possible payments, on account of the Emergency Fund are imperatively needed for the missionary societies which receive the benefits of that Fund. Individual church officers and treasurers, therefore, are urged to make their remittances as promptly as possible.

Remittances for the Emergency Fund, which reach the Congregational World Movement office later than January 10th, will be understood as payments on the apportionment for 1921, unless the donors specify the application of the remittance to the Emergency Fund. As the proportions of division of the Emergency Fund and of the 1921 apportionment vary quite considerably, it is important that this fact be borne in mind.

Will pastors and other church officers please direct the attention of their benevolence treasurers to this notice?



MISSIONARY EDUCATION DURING THE WINTER MONTHS

"THE Survey of the Missionary and Educational Work of the Congregational Churches in all the World, 1920-1921" is a really creditable and comprehensive publication. It has been prepared at great outlay of time and money and needs not only to be distributed among our Congregational constituency but to be read and studied by all.


Why may not our pastors use the "Survey" as the basis of several midweek meetings during the months of January and February, prevailing upon their people to study it and gain the inspiration, as well as information, which would lead to increased missionary activity and giving upon the part of all concerned? Suggestions regarding the use of the "Survey" in this way will be found on page 127 of the "Survey" itself and further help along the same line may be secured on application to Dr. Herbert W. Gates of the Congregational Education Society, 14 Beacon Street, Boston.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

THE CHURCH MISSION---*Continued*

By Ozora S. Davis, D.D.

The Preacher.

 HO shall be the preacher or missionary? It may be the pastor himself. He knows his people; he understands the parish needs; he will not make the mistakes to which a stranger is liable. But his voice is familiar; his message and methods are known to all his people; he lacks the challenging power of a new personality. In general it is probably better that another man should be the mission preacher.

An evangelist may be called to the task. There are men who are wise and effective for this service. They are, however, generally accustomed to union evangelistic campaigns rather than to the simpler church Mission. But the best evangelists can adapt their methods to the needs of a single church.

The third possibility is to call in the aid of one or more neighboring pastors. It is difficult to discover men who can be spared from their regular work to perform such a service. When pastors can be found, it is obvious that they have certain qualities which make them effective in a Mission. They know the needs and the problems and possibilities of a church. They can speak to the situation from present experience. They are likely to be closer to the purpose of the mission than a traveling evangelist. Such an exchange of service is a most satisfactory act of ministerial fellowship.

Duration of the Mission

The shortest period of time during which a Church Mission can profitably be carried on is eight days, including two Sundays. The best time to start is Sunday, as it is generally also the most favorable day for closing. Therefore eight, fifteen or twenty-two days seem the natural periods for the services. It is generally best to omit the meetings on Saturday, unless it shall be found best to use this day for children's service.

The Preacher's Themes

The preacher will naturally devote his sermons to the specific announcement of the gospel as it has been historically understood and preached by the Christian church. He will have due regard for the cumulative effect of his preaching and come steadily onward with the appeal which he makes for decisions. He will study variety and attempt to be popular, but never flip-pant or sensational.

Decisions

In some way the message of the Mission must be so brought home to the wills of hearers that they will make and register decisions to act upon the truth. How to secure the expression of decision in the best way is one of the preacher's most serious problems. This appeal for decision is generally called "casting the net." One may express such a decision by raising one's hand, rising, coming forward, speaking, or signing a card. The use of the card is growing in favor.

The point of supreme importance in the registration of decisions is to remember that they involve only the beginning of the process of Christian living, and that conservation commences the moment a card is signed.

THE PASTORS' SECTION

MISSIONARY LITERATURE

"TELL me what a man reads and I will tell you what he is," is a well-known saying. We should be sorry to believe without qualification such an assertion in connection with church people and missions, for 'tis too true that our giving has not always been based on a knowledge of actual needs and conditions but more often contributions have been made from a sense of duty or through a definite appeal from the pulpit. The number who really read missionary books, magazines and leaflets would be found upon investigation to be a woefully small proportion of the church membership.

All seven of the missionary Societies give long and careful preparation to the reading material, to picture for the denomination its opportunity and responsibility for World Wide Missions.

A rich supply of attractive and worth while material is annually published, which has been prepared by both men and women who not only carry the message of the Gospel to places far and near in the spirit of the Master, but have the ability to make live pen pictures of the fields where they labor and to present possibilities of new work with a statesman-like grasp of the whole situation. Again Secretaries or men of affairs, experts each on his own subject, provide up-to-date, well-written articles.

A liberal education on conditions in our country as well as the best possible approach to the development of patriotism, real Christian patriotism, may be found in a careful perusal of the material furnished by our National Home Boards.

If only this splendid material could reach the People-in-the-Pews, we have no doubt that so generous would be the response to the need presented, that there would be no anxiety concerning sufficient funds for the Congregational World Movement and for special needs as well. Indeed the increase of funds in missionary treasuries from churches in 1920 may, without doubt, be credited in part to such presentation of needs through the World Wide Survey, published by the Congregational World Movement, which has had a wide use by pastor and people. If then we would have Congregationalists intelligent givers to our great missionary enterprises, it will be well for us as a denomination to pay more attention to securing the reading of missionary material by the People-in-the-Pews.

While there is perhaps but one way to lead a horse to water, it is frequently necessary to resort to all sorts of ways to make him drink, and so with the wealth of literature provided, how shall we persuade the People-in-the-Pews to enjoy it?

Without claiming any special wisdom, a few suggestions which have brought results may be mentioned. It goes without saying that much depends on the Pastor-in-the-Pulpit. A wise pastor, well read in denominational leaflets, as well as in theology, will draw attention to attractive leaflets distributed in the pews from time to time on Sunday mornings, not in the stereotyped way, but in some fashion to arouse curiosity, and create a desire on the part of the People-in-the-Pews to know more of the contents of such leaflets, with consequent disappearance of the material as the con-

gregation wends its way homeward; without some such suggestion from the pulpit the largest part of it will be left in the pews.

Or perhaps it may be wiser to have a limited amount distributed at the door as the congregation leaves for home—the perversity of human nature creating a desire to read something a little difficult to secure. These same methods of distribution could be used in the Church School, for the Benevolent Societies are always ready and willing to provide a sufficient quantity for any of the different departments of the church and a suggestion from the pastor carries more weight than one from any other source.

The Education Society has such wise suggestions and plans for increasing interest in missionary reading in the Church School, however, that no further mention is needed. Many other methods will present themselves to the pastor and standing committee, and a variety of such methods will give much better results, than the use of but one. “Have you read the story of —?” “Oh, but you cannot afford to miss that; you’ll find it in *THE AMERICAN MISSIONARY* for December,” will set some one looking for the magazine and perhaps subscribing for it, because it is not already on the Library Table with *Harper’s*, *The Century*, *The Atlantic Monthly* or *Ladies’ Home Journal* or other family reading.

A certain church has just set aside a large library table for display of missionary reading. Not a conglomeration of many leaflets on many fields, just thrown down anyhow, but a few carefully selected pamphlets relating to the fields in which that church is specially interested, to be changed from time to time as each field comes under consideration. There will be leaflets for grown-ups, others for young folks, a special selection for Juniors, and still others for the little people. The person in charge of such a table should be ready in season and out to persuade folks to taste of the good things provided, and should know how to select for different personalities as well as different ages. Statistical leaflets have been provided for the business man; economic and vocational leaflets for those interested in vocational training; historical and biographical material for students, and illustrated leaflets, travel leaflets and the work in story form for those who prefer lighter reading.

Having persuaded people to read, the church proposes to use a mid-week meeting occasionally for a literary digest or a literary review. Assignments will be made for review, and the congregation will be ready to add information or point of view of their own, other than that received by the reviewer. Much discussion and current information may be developed which will make the field discussed a real live place to those who have never seen nor ever hope to see the place itself. Then again, a midweek meeting another month may be planned like an old fashioned spelling bee with sides chosen, the leader to ask questions on certain leaflets on display, the side answering the greatest number of questions the winning side.

Would it be interesting to arrange the meeting after the Quaker fashion, women one side, men the other? Perhaps it might be fairer to select leaders and have them choose, the person in charge of the meeting to ask questions. If enough enthusiasm could be aroused to carry some of these plans into the sociables of the church, many more could receive first hand missionary information. Why not a “Persons and Place” or a Book Social, when every guest should either dress to represent some missionary or field, or book or leaflet itself brought to the attention through the missionary exhibit?

Again the inventiveness of pastor and people will evolve many other ways of clinching the information in the minds of folks who need the impetus

of doing what other folks are doing, apart from any general desire for missionary information—the rank and file in our congregations.

There are always those other exponents of the adage with which we began our talk, who may be known by their reading, who bear the burden of responsibility because of their knowledge of the need. Those faithful ones who give and give and rejoice in the opportunity. That more of this joy may be known by those who as yet know not of either need or opportunity, is our great hope and desire, that with every member well informed, we may reach the goal of accomplishment set for us by the Congregational World Movement.

Good Reading for Good Congregationalists.

“The Church and the Community”—Ralph E. Diffendorfer.

“Serving the Neighborhood”—Ralph A. Felton.

“Mr. Friend-o'-Man”—Jay T. Stocking.

“The Argonauts of Faith”—The Adventure of the Mayflower Pilgrims.

—Basil Mathews.

“Frank Higgins—Trail Blazer”—Thomas D. Whittles.

Interesting Pamphlet Literature.

A Helping Hand For The Toilers.

Not Least Among the Princes of Judah.

In the Heart of the Southwest.

From Ohio to the Golden Gate.

Frontier Experiences.

Building a Modern Church.

The Dearest Spot on Earth.

What is the C. C. B. S.

The Community Church in a College Center.

Little Ferry's New Day.

Finding One's Way In City Mission Work.

A Church With An Experience.

Chiesa Italiana Evangelica del Redentore.

Snapshots of Home Missions.

Larger Parish and Demonstration Parish Plans.

The Romance of a Mission Field.

An Italian Student and Soldier.

The Soul of the Indian.

The Negro—An Asset of the American Nation.

Agriculture and Human Culture.

Country High Schools for Negro Youth.

A Question to Democracy.

The Goodwill Settlement.

A Call From the Cumberlandds.

A Summary.

The Tale of the Trapper.

The Hold-up in Jericho Canyon.

Heroism on the Frontier.

Prairie Preachers.

Put Out Your Team and Come In.

Where Three Roads Meet.

Working Directions for Reconstruction Units.

Our America-That-Is-To-Be.

The Mayflower Packet.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Have you seen the new folder on the Larger Parish Plan, entitled "Larger Parish and Demonstration Parish Plans?" If not, send for some copies.



"The Malden Survey," prepared by the Interchurch World Movement, is a valuable study of church life in a Massachusetts city. The cost is \$2.50. It is published by the Interchurch. Can we get a copy for you?



How much this old world of yours and mine needs a genuine New Year, and whether or no it shall have it, depends not so much on governmental policies as upon how each of us meets each day and the full sweep of its social contacts.



Loyal Congregationalists who are thinking of giving in large figures to the Congregational World Movement next year, if they have not seen it already, should write for copies of the new Survey. The material concerning the Church Extension Boards is more "raey" than most novels.



A departition is being made this year in connection with the Midwinter Meeting of the Board of Directors. The place of meeting will be Aurora, Illinois. The Societies will be quartered at Aurora's new hotel, and the meetings will be held in the rooms of the New England Congregational Church.



Do you know that the Interchurch World Movement has libraries relating to various phases of missionary work? We have in stock a limited number of the Immigration Library, which sells for \$2.50, and consists of the following volumes: "Old Homes of New Americans;" "The New Immigrant;" "The Broken Wall;" "The Promised Land;" and "The Immigrant Invasion."



January is one of the two months assigned to The Congregational Home Missionary Society for special promotion in the Sunday School. A new service in dialogue form, explaining "The Larger Parish Plan," has been prepared for this campaign, and accompanying it is a poster with photographs of one of our larger fields. If your school does not receive the material promptly, notify Rev. Herbert W. Gates, D. D., Missionary Education Secretary, 14 Beacon Street, Boston, Massachusetts, or the Publication Department of the Home Missionary Society, 287 Fourth Avenue, New York City. We prophesy a keen interest in this program when it reaches the Sunday School leaders.

SOME RESULTS ATTAINED THROUGH WORLD MOVEMENT FUNDS



The moneys received from World Movement funds have enabled us to begin a religious work for the Negroes in the North, an effort made absolutely essential in view of the migration of Negroes from Southern States during the past two years. The most notable example in this direction is the New Plymouth Congregational Church in Detroit.



World Movement funds have provided the necessary increases in salaries which have enabled us to keep a large number of our missionaries on their fields. Had this money not been available work in certain parts of the country would have been abandoned entirely, and the workers compelled to seek some other occupation in order to earn a livelihood for themselves and their families.



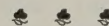
Emergencies on the field caused by shortage of ministers have made special demands upon the Superintendents and their assistants. Congregational World Movement funds have made possible a few additions to the staff of general workers, and these have in many cases saved the day in places where the churches would unquestionably have gone out of existence without this timely temporary help.



On the strength of the help afforded by the World Movement we have had the courage to go on with the work of the Italian Mission in Brooklyn, New York. This has been reorganized, with a strong representative committee made up of men from the various Brooklyn churches in charge of its business affairs, and plans are being made to make this Italian Church of the Redeemer a genuine social and community center, which shall ultimately have a clinic and a visiting nurse, as well as to add to and strengthen certain features already under way.



We have been enabled to continue work, plans for which were made long ago in pre-war days. Among the most noteworthy examples is the service of Rev. Luman H. Royce, Director of City Work, who has recently made a survey of certain cities in the Rocky Mountain District and on the Pacific Coast, from which concrete results are expected. Also the service of Dr. Dana, Director of Rural Work, whose surveys in rural regions and missionary districts have constituted a valuable part of the home missionary program during the past year.



Serious financial depression in the agricultural sections of the country, caused by falling prices in farm products, has already resulted in several vacancies. This throws additional responsibility upon the commissioned general workers. Their burdens will be heavy and their time fully occupied in looking after the pastorless churches that need and must have the shepherding care of the "pastor of all the churches." The World Movement has made it possible for the Extension Societies to keep these general workers in the field.

THE CALL OF THE LOGGING CAMPS

By A. D. Dodd, Union Theological Seminary, New York

THE claim at last was completely logged over, the donkey engines, on their forty-foot sleds, had dragged themselves to the plank road, and the small crew was taking them down preparatory to closing the camp. The temporary foreman, George, who was an expert moonshiner out on bail, was leaving camp with me. The three men who stayed looked at us as we sat on the truck and laughed at the combination. "Look at the moonshiner and the preacher leaving camp together! What will become of us now that these two specialists are getting out?"

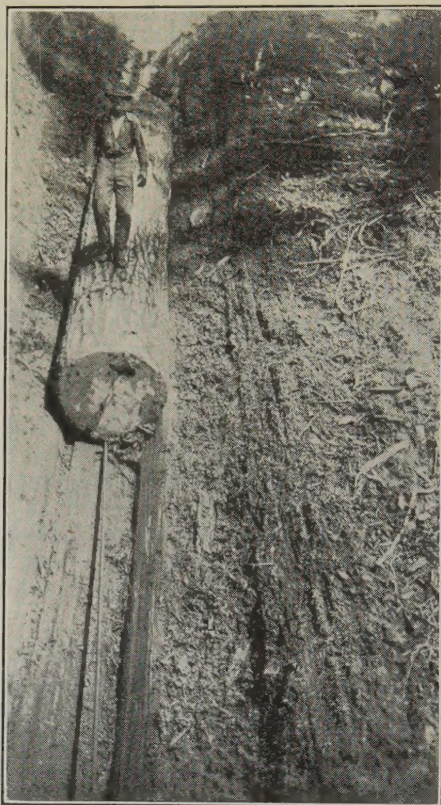
George was an American, born on the Peninsula, as the great timber section between Puget Sound and the Pacific Ocean, north of Grays Harbor, is called. At thirty he had been struck by a log and many bones in his body were crushed and his right arm was paralyzed. Gradually, after many operations, he had regained his strength, and through sheer grit and unbreakable cheerfulness, he was now, after five years, taking responsibility as before and doing a man's full work. The doctors, however, were not yet through with stringing up his ribs with silver wire and in other ways artificially patch-

ing him together and bringing back new life into his right arm. He had spent hundreds of dollars on his teeth alone, and all the bills were paid out of what he earned in his crippled condition. He knew nothing of any trade except logging, and had no education. "I guess there is not much

up here," he would say laughingly, as he tapped his forehead, "or I wouldn't be working where I am."

A special friend of his, one of the half dozen "Shortys" to be found in every camp, was born in Russian Poland, and had supported himself since he was sixteen. At about eighteen he came to this country, working on farms in New Hampshire and Pennsylvania, on Great Lake steamers and in factories. He had gradually drifted westward until he hit the lumber industry a year or so ago. His ability and hard work had

won complete respect from everyone who came in contact with him. Like some other loggers he had been accustomed to earn enough money, and save it, so that for several months of the year he could live in town as a gentleman and do no work at all. Although he had spent ten years in this country his English was still hard to understand.



A "CHASER" RIDING A LOG DOWN AN INCLINE IN THE SKID-ROAD



A MODEL LUMBER CAMP

One night a dozen of us sat around the fire in the sheet iron stove in the center of the bunkhouse. Around Grays Harbor, near the coast, a fire is always necessary after sundown, even in the month of June. A particularly friendly "woodbuck" (one who saws wood) moved over to the bench on which I sat and began to talk with me. He told me that he had been born in the city of Baltimore, grew up as a wharf-rat, but afterward learned the bookbinder's trade, and then went west to the Dakotas for his health. He worked in the harvest fields for some time, and later I learned, traveled all over the United States. He had served as guide on all the important trails west of the Mississippi, and had traveled and worked in Northern Canada, Alaska, South America, several places in Africa, all over Europe, and in Australia.

Such were some of the men with whom I worked in the lumber camps of Washington. On June 1, 1920, I arrived in Aberdeen, and applied for a job at a local employment agency. In two days there was a satisfactory opening in a small camp west of Seattle, one of the old time camps

with a bad reputation, and that afternoon, with my bedding roll on my back, I boarded the truck which took three of us to the scene of our labors. During the seven weeks I remained in that camp they were short of men, and I was used as a handy-man, moving from one job to another as the need arose. When that claim was logged out, I "rolled up," as they say, and got a job in another camp for the remaining three weeks of my vacation. The contrast could hardly have been greater. The first camp was made up largely of single men, a mixture of typical loggers who had spent their lives in the woods, and of foreigners who had recently drifted in. Most of the men stayed in the camp for months without visiting the town. In the second camp, of the eighty on the payroll, sixty lived in a town about six miles distant, and went home at night. Many of them were married, and the labor turnover was very small. There were half a dozen college men who were working during their vacation season. The foreman himself was a college man and a Christian gentleman. This camp, however, was an anomaly in the lum-



A "DONKEY" TRAVELING THROUGH THE WOODS

ber industry. Its living conditions were immensely superior to those in the first and its employees were treated as men and not as merchandise to be bought and sold.

The experiences a man meets in such work are varied. At Christmas and around the Fourth of July all camps close for at least a week, as there are no loggers to work. They all celebrate. Not wishing to lose time during my short summer, I secured the job of guard for the camp while the men were absent that Fourth of July week. The night camp closed, four of us slaughtered and prepared for market the last three pigs the camp had raised. After that I was left alone, to guard against fire and moonshiners who might attempt to steal corn and sugar. I had plenty of food supplies and enough work to keep me from getting lonely. Twice the owner or superintendent came to the camp with visitors, and it was the guard's task to provide the meals. A logger must be able to turn his hand to anything.

The second night I was on guard duty a group of loggers with a set of boxing gloves were looking for a

little sport. A young fellow who they said knew nothing about boxing, but had learned to slug hard in the Navy, wanted to spar with some one. When they invited me to a couple of rounds with him, although I told them I had never boxed, I could not refuse. So we had two rounds of what was more friendly fighting than sparring.

There is comparatively little fighting in the camps since the state went dry. The old days when men stamped upon each other with their calked boots have gone. So have the days when loggers were always seen on the streets in their rough logging clothes. All money does not go for liquor now, and the men take pride in owning good clothes and dressing as well as the next man while in town. Little money is saved, but there is much less of the wild and useless spending of the fruits of months of toil in the woods. Most of the loggers realize that the saloon was a curse to them, and while some still think that a government monopoly of the liquor business should be allowed, the majority favor prohibition. According to the story of one man, when the liquor question

came up for popular vote in the state of Washington, the loggers all went to town, got gloriously drunk, were driven to the polls in the cars of the saloon keepers, and then voted the state dry. It has been stated by independent observers that ninety per cent of the lumberjacks voted for a dry state.

Another improvement which prohibition has brought is the higher plane of conversation among the loggers while in camp. There is a keen interest taken in industrial and economic conditions, and much discussion over them. In all the camps of Washington the eight-hour day is the rule. Few men would go back to ten hours, even if the pay was increased proportionately. They feel that eight hours of that work is enough for any man. A few men strike easy jobs, but as a rule, from my experience, the day is well put in. They work all the year around, regardless of weather, and there is a long cold rainy season in the lumber region of Washington.

Wrong living conditions brought the I. W. W. into this country, and the organization has been responsible for the greatest improvements that have taken place in these conditions. The men seem to think the I. W. W. is a local organization, whose sole purpose is to improve living conditions. While comparatively few are real "Wobblies," as the I. W. W. are called, the majority are sympathizers.

Almost without exception, the lumberjack is opposed to the church. Most of them affirm a vague belief in God, and real respect for Jesus Christ as a great socialist. Their best idea of a Christian can be summed up probably in the words of two young fellows who were talking together after a sky pilot had delivered a strong message to the camp: "If a man tries to be square and treats others square, he is about as good a Christian as any;" and "If a man follows his conscience, he is a Christian."

Their criticisms of the church are that it is filled with hypocrites, both ministers and laymen; that all it does is to ask men to believe something instead of serving them; and that it is an organ of the moneyed classes. "Blacky" stated his views to me one day as follows: "Why aren't ministers sincere? If I leave one job for another with more money in it, I say that I left because I got more pay. Ministers who have, say, a \$5,000 church, and are called to one paying \$6,000, tell the people that Jesus called them to the best-paying pulpit, when they really go because of the higher salary." Loggers are apt to see everything from a physical point of view.

At the present time the only service the church is rendering the loggers in their isolated lives, is the work done by the sky pilots. The two with whom I was acquainted were splendidly fitted for their work, and considering the limitations under which they served were a vital influence in the camps. But the influence of the sky pilot is more negative than positive. The one I came into contact with most frequently had fifty-three camps under his care, and was therefore able to visit each one for a night only once in two months. He could do little more than make personal contacts and give a talk. The effect of this was always marked and uplifting, but, so far as could be judged, it wore off in a day. It was of benefit chiefly in keeping the loggers from forgetting the existence of moral and religious ideals. The only really effective way is through personal salvation—the winning of their allegiance to the greatest person and the greatest cause in the world. This can be done only by continuous personal, vital contact. Men of the right spirit and calibre and training must go into the camps and live and work with the loggers, month after month. It is a slow and difficult way, but the only sure one, and the results would be satisfactory and rewarding.

THE TESTING OF THE NEGRO MIGRANT AND THE CONGREGATIONAL OPPORTUNITY

By Rev. Harold M. Kingsley, Director of Negro Work

AFTER a period of race movement, the exodus of Negroes has become normal, except in places like Detroit, Pittsburgh, Buffalo, Gary, Youngstown and Akron, where the incoming Negroes are more numerous than at any time during the migration proper. However, this is exceptional, and the migration, while still going on, is on a scale smaller than before.

The better class of Negroes is coming at present, professional and business people, men with some capital, men who have been trained and have a desire for leadership. Here is Congregationalism's great opportunity. While we have a mission to the whole race, at present ministry is needed for the many members of our own denomination who are migrating to the North.

With the return to civilian life of over 3,000,000 soldiers; with the coming of 25,000 immigrants weekly; with the curtailing of business enterprises and increased efficiency in industry, the labor market is again nearly normal. At present there are but few more jobs than there are men to fill them, and the coming winter will see a return to normal conditions, if not the creation of a surplus of labor.

The Negro has had a splendid time in his new environment, and he has made good. He is industrious, tractable, thoroughly American. He has produced no crime or disease problem. Moreover, he is still on the job, and possession is nine points in labor as in law. Still, the settling down of the country to a normal basis of business activity is to prove a test to the Negro migrant. Can he hold his own? What will be the outcome of competition with foreign labor? Will he be able to maintain his splendid record for good nature and industry, or will the struggle embitter him?

The Political Problem

We are living in a presidential year. Not only has the Negro long been the balance of power in some of our large cities, but he has become the balance of power in some of our large states, and consequently he is becoming the balance of

power in the nation. Such papers as *The Boston Transcript*, *The New York Herald*, and *The New York Evening Post* are devoting considerable space to special correspondence on the new distribution of the Negro

population in the Middle West. The charge is made, for example, that this exodus, which everyone knows to be spontaneous and un-



REV. H. M. KINGSLEY



A WEDNESDAY AFTERNOON STORY AND RECREATION CLASS

directed, is being engineered for political ends. A more sinister and equally groundless charge is that which is made to impress the women that Anglo-Saxon purity is at stake and that all women must vote the Democratic ticket in order to save the Middle West—the charge that there are twenty Negro men migrants to every one woman. Investigators are unanimous in the statement that Negroes either bring their families with them or send for them within three months, a thing very unusual among Southern European immigrants. This sowing the wind in order to catch a few votes will have the inevitable reaping of the whirlwind. It is one of the dangers that the Negro faces. He needs not only the highest type of church but the sort of church that affords him sympathetic contact with and interpretation by the sane people of the community. Here is one phase of the great opportunity for leadership that the testing time of the migrant Negro brings to the Congregational church.

The Housing Problem

The greatest problem of the exodus, and the most abiding and unyielding, a problem of the crowded city life of industrial America, and by no means confined to any one race or class, is the housing question. Negroes are home lovers, and at the slightest opportunity become home owners. They usually bring a little money to the North with them, and they are speedily separated from it by the vultures of the real estate world, in many cases vultures of their own race. There is no organized leadership among Negroes to combat this evil, and here is another opportunity for the Congregational churches in this testing time of the Negro migration.

The Recreation Problem

Connected with the great work problem of the Negro is a play problem equally as great. He finds himself in a new and strange industrial environment. He does not know the play-life of the city worker and goes

at it as best he can. His churches have little equipment or no program. He goes in for the sights, and he gets them in big cities like Cleveland, Chicago, Detroit, Pittsburgh and Toledo. Houses of ill fame, buffet flats, cabarets and gambling joints flourish openly in many Negro sections. The Black Belt of Chicago is an extreme example of this and a good deal of



A PRIMARY CLASS

race trouble may be expected as long as such conditions are permitted to exist. Here is a definite task of elevating standards, scrutinizing politics, providing recreation that will benefit and not vitiate. The Congregational churches have long led in this field. This new opportunity in the testing time of the Negro migrant, is seen in one of its largest aspects in the problem of recreation.

The Problem of Religion

Negro churches are divided into two classes: the established church of numbers and influence, usually possessing a fine type of minister, but with buildings too small and pitifully overcrowded, and with little or no

equipment for more than formal religious services. The second class is the small Negro mission in basement or store front, usually manned by ignorant men, the blind leading the blind. After two years of continuous study of the situation, I have come to the conclusion that the Negro small church is usually poorly led, caters to ignorance, and is many times a menace to people whose chief difficulty is that of adjustment to new and complex environment. On the other hand, the legitimate churches are facing an overwhelming problem with exceptional leadership and splendid courage and faith. They need above all things larger and better equipment for institutional activities and community programs. I say unhesitatingly that these churches are doing under a heavy handicap as fine a piece of work as any other group in America. They need every encouragement from every one interested in such problems. Here is the opportunity of a generation for Congregational churches. During these testing times a dozen of our strongest Negro ministers, thrown into the gap at strategic points, and adequately backed by program and money, would do more than any other single agency in helping pass this crisis of adjustment. So much for the general situation and the acute problems resulting from it.

Our Problem in Specific Terms

There are the following Congregational churches among colored people in the North: Iowa, Des Moines; Illinois, Chicago; Ohio, Painesville and Cleveland; New York, Buffalo, Canarsie, Corona, Manhattan, Brooklyn and Utica; New Jersey, East Orange; Maine, Portland; Michigan, Detroit; Massachusetts, Boston, Amherst, Haverhill, Pittsfield, Springfield, Brockton; Rhode Island, Newport; Connecticut, New Haven and Hartford; three organizations in Washington, D. C.; California, Los Angeles; Missouri, St. Louis; Indiana, East Chicago. In addition, there

are prospects for planting other churches in the following places: Philadelphia, New York, Cleveland, Gary, Ottawa, Detroit, Chicago and Los Angeles. In the words of Dr. Proctor, "the situation calls for a string of churches from Sandy Hook to the Golden Gate."

The church in Brooklyn, under Dr. Proctor, and the one in Detroit, cared for by the Detroit Union and the Home Missionary Society, are new pieces of work attempted on a larger scale and with a big program. Dr. Proctor is fathering an ambitious community church center scheme that will run upwards of a million dollars when completed and which, it is planned, will minister to every phase of Negro life in Brooklyn. He has already doubled the membership, has started a substantial building fund, secured wide publicity, and is pleading eloquently to influential audiences throughout the East for an adequate church program for Negroes in the testing time.

The work at Detroit is a most interesting and illuminating experiment. Founded eighteen months ago by Negro migrants from Alabama, fostered and housed temporarily by the First Church, leading a precarious existence because of the inability to secure adequate leadership, this church was settled upon by the Home Missionary Society, after careful investigation, as the one affording the type of membership, the kind of community, the sort of local sympathy and backing, which would warrant an experiment on a large scale with every reasonable hope of success. Accordingly, in closest co-operation with the Detroit Union, the writer was allocated to Detroit for an indefinite period, and given an assistant for the summer months, in order to find out what could and ought to be done. The experiment has fully justified itself in that the membership grew from thirty-three to seventy-one in three months. Through the co-operation of the Church Building Society

and the Detroit Union a property costing \$18,350 was secured. The program is outlined briefly as follows:

1. An adequately manned church, with staff consisting of a minister, an assistant and a parish worker.

2. A parish home for working girls, the two houses bought for church purposes to be fitted up to this end as soon as possible.

3. A service of song, keeping alive the plantation and jubilee melodies, by trained groups of young people.

4. Recreation features for the young, especially for boys of the 'teen age.

5. Special religious services, cottage and community prayer meetings, pastor's classes, a modern church school program, and a service by individuals and groups to secure conversions.

6. A seven-day church, up to the minute in program and activity.

It has been suggested that the Director make Detroit his residence, that a simple office be fitted up for him, that he meet the state Superintendents of commonwealths where there is a large Negro population and confer with them as to possible co-operation, and that he address himself mainly to the missionary and administrative phases of the work.



RUSSIAN REFUGEES ENTER CARLETON COLLEGE

By Rev. Otto C. Grauer, Chicago, Ill.

WHEN Rev. Andrew J. Moncol, pastor of our Slovak Church at Holdingford, Minnesota, was in Japan, in Y. M. C. A. service, he found two fine young Russian refugees, Boris and Vladimir Stroikoff, whose home was in Irkutsk, Siberia. Their father was a well-to-do lumber merchant of that city. The "Reds" came and shut them up in the cellar, while they plundered the house, took away their father's business and broke up the home. The boys fled to Mongolia and made their way to Japan. They were anxious to reach America and continue their education. They were, therefore, delighted to have Pastor Moncol interest himself in their plans. They entrusted to him the direction of their movements and so came to this country by way of Vancouver and the Canadian Pacific, to Minnesota, and arrived at the Congregational parsonage at Holdingford about the middle of October.

I spent Sunday, October 24th, with the Slovak Church in that place, and had the pleasure of getting acquainted with these young men, neat in appearance, polite and pleasant in

manner, and educated so far as they had finished the "gymnasium" or academy course of study. They have learned to speak English to some extent. They are musicians, one playing the piano and the other the 'cello. They played sacred music with skill and effect at our services in the Slovak Church on Sunday. They are ambitious for a higher education in this country. At present Boris is aiming to be an engineer, while Vladimir wants to become a physician. Ultimately both are very desirous of returning to their own country and sharing in its development.

Pastor Moncol went with them to Carleton College, where they received a warm welcome and a promise of scholarships. It will be most interesting to watch their development in an American college environment. They were brought up in the Greek Catholic Church. There is a church of that faith almost within a stone throw of the Holdingford parsonage, but they did not appear to be interested in it, and were very happy in our services and fellowship. The older brother, Boris, said earnest-



BORIS AND VLADIMIR STROIKOFF

ly, "I like your ways." Let us hope they will continue to like them and that they will become one of us in spirit and in life, and, if they go back

to Siberia, we trust it will be as Christian men upon whom America has put the stamp of true Americanism.



WANTED—MORE BOYS LIKE THIS

IN the First Congregational Church of Sherburne, New York, there is a class of six boys—so the pastor, Rev. William A. Trow, writes us—of the Intermediate grade, who each took a list of eight names with whom to do special service. It seems that this church is making a special Christmas effort for the American International College at Springfield, Massachusetts. Readers of home missionary literature will have seen, probably, the folder published by this Society, entitled "Out of Every Kindred," which describes the work of that institution.

One of the friends of THE AMERICAN MISSIONARY wished to get this magazine into the homes of the people, and each of the six lads took a

list of eight names to interview, with the understanding that the boys were to be paid forty cents a piece, of which twenty-five cents was to be given for the Christmas Drive and fifteen cents kept by each lad.

The boys did several good things, the pastor says. First, they worked together; second, they put THE AMERICAN MISSIONARY into homes where it might promote an interest in the benevolent work of our denomination; third, they gave of their earnings to make others happy, and fourth, they secured a class offering of \$3.00 for the college, inasmuch as the teacher duplicated the gift of the boys.

We commend this splendid type of effort to others.

AN APOSTLE OF BROTHERHOOD

*By Wendell M. Thomas, Jr., New York City**(Concluded)*

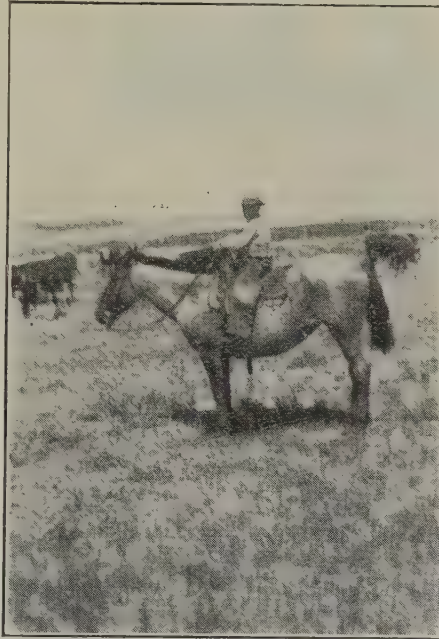
EVERY sermon I preached was on a big subject to a small audience. Some of my topics were "Faith," "Sin and Salvation," and "The Church." I remember one church service which we turned into a prayer meeting. The results for good or evil cannot be measured—I didn't notice any marked change along any particular lines. At some a very lively interest was manifested, particularly when subjects with which the congregation was familiar were presented. I had the audacity to present an India pageant unassisted. Dressed in native costume I played the successive parts and verbally pictured the necessary supers and scenery. I can only say that the attention was close and the offering liberal.

The Sunday School was going along with a routine program. Of course, I rushed right in and waked it up. No, I didn't; things don't happen that way in frontier missionary work. However, I believe we did manage to bring about a somewhat higher development on a higher plane. In spite of the very real obstacles in the way of attendance, the Teacher Training Class is meeting weekly for the consideration of practical problems and the study of Miss Slattery's book, "Talks with the Teacher Training Class." Day school opened in September and it is probable that the two

teachers will help out to some extent with the Sunday School work. The new Graded Lesson supplies are here, and those for the younger classes will doubtless be used with profit. Our piano also came during my term of service, and after a day's work on the section, I helped take it from the station to the schoolhouse. After it had been tested by our musicians,

it was declared satisfactory, and the ladies are paying off the easy installments by selling ice cream.

When we were making preparation for our Sunday School picnic, one of the residents of the place, who never comes to church, kindly gave his time and lent his lumber. He and the boys and myself cleaned up the ground near the spring and made a table and benches. Only forty ate dinner there, however, and many of them left afterward to attend a school meeting, so



YOUNG BUT A COWBOY

I kept the boys busy at baseball and other games. This group of boys, which I had hoped might be organized into a troop of boy scouts, melted away one Saturday afternoon and never came back. The distance and the work in the fields kept them away and it was not possible to do anything more at that season of the year. I seemed to hear a voice saying, "Study human nature; you don't know how to get results."

The aim of the ministry is to bring to pass the Kingdom of God.

Since it "cometh not with observation," what we do and say in the Master's name is surely and silently

some definite service, recognition and sympathy flow in. My opinion, too, is that when the Sunday School becomes a going concern, it will bring not only more pupils, but the parents as well.



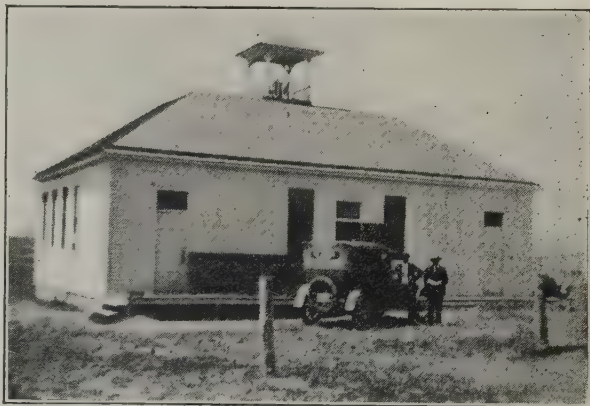
PREPARING FOR THE WILD HORSE RACE

working toward that goal. However, the soul of Christian life breathes in the organized church. How may it become strong, vital, comprehensive. In the seminary I had accepted the theory that religion should grow out of life, and not life out of religion. But I didn't apply it. I began with meeting the people. First and foremost, the minister should get acquainted with his people. That means work—all winds of work. It also means play. One should know something of the lives of the people and adapt his services accordingly. The church wins support by ministering to the needs of its people, and the greatest need here is for wholesome social gatherings. While I was on the field, we gave one fine entertainment with outside talent, and it was a great success. If the plan started could have been kept up! But that was a physical impossibility. The

women have much to do in their homes, and the men—well, that wasn't in their line at all. When the church or minister performs

in except as God, in due time, gathers up the threads of his effort and weaves them into His plan.

It has been my experience that people everywhere are innately good. Environment has much to do with their mode of expressing this goodness, and if the people in frontier settlements are denied the privileges of fellowship and sociability which the church should offer, the only substitute is pretty sure to be



A SCHOOLHOUSE CHURCH

the dance hall—rarely absent from such towns, and usually with attractive surroundings.

REUBEN L. BREED

A Tribute

THE death of Reuben L. Breed closes, before the volume is half finished, the story of an eventful, aggressive life. His responsible relationship to the missionary work of our fellowship was at its height when an incurable malady seized him. It is this missionary responsibility to which we desire to testify.

About ten years ago Dr. Herring invited Dr. Breed to come into the secretarial group of the Home Missionary Society. At that time his capacity for work of this character had not been revealed, but the keen judgment of the General Secretary of the Society saw the possibilities in the young man and he promptly called for his strength and devotion.

Dr. Breed's work with the Home Missionary Society touched many aspects of its life. He threw his full heart into the social and religious problems of the immigrant, studying the subject both through the writings of others and through careful, immediate personal contacts. For example, he spent days on Ellis Island, securing first-hand impressions. He developed a quick and earnest sympathy with the perplexed newcomers. His knowledge and energy made him a leader among the workers of the various denominations who were devoted to the interests of new Americans.

It soon became manifest to Dr. Breed that the problems of the industrial city were, in a large measure, the problems of the industrial workers recruited from the countries of Europe. By necessary deduction he was led to study the practical programs of churches in the larger urban communities, especially as they come into contact with the wage earners of the cities.

When, therefore, the Chicago City Missionary Society sought a superintendent to carry forward the work so long and effectively conducted by Dr. Armstrong, they found their man in Dr. Breed. This is by far the largest of the city societies in Congregationalism. The tremendous growth of Chicago required the planting of a large number of churches. The unforeseeable irregularities of the city's expansion have created a series of problems in these churches, due in some cases to extremely rapid growth, with the perplexities of providing property and leadership, and, on the other hand, to the disappointments resulting from failures of communities to realize their expectations. Dr. Breed set himself to his task with enthusiastic energy. He was naturally one of the men who magnify their work. This work, in itself so great, could not be over-magnified. It was in the midst of this huge task that his labors were arrested and his work among us ended.

Dr. Breed was a personality of deep religious conviction, a man whose loyalty to the cause in which he labored could be expressed only by the full measure of his ability. There is a great system of ethics built upon the doctrine that loyalty is the fundamental virtue. Dr. Breed was an outstanding example of the ethical values which result from this underlying spiritual conception. He is a shining example of those sterling spirits who would rather die than surrender.

—H. F. S.

A WORK FOR FINNISH CHILDREN IN WISCONSIN

By Rev. Henry M. Bowden, Director of Foreign-Speaking Work

PAST well-developed farms, where the clover grew rank and the cattle were sleek and fat; through deep forests and lakes a hundred and thirty Finnish families, and a lesser number of Poles and Lithuanians. It was a Polish mother who, when our supply of oil had run short, gave us what she had been using for her sewing machine and so enabled us to get to the next farm, where we found further help.



A FINNISH FARMSTEAD IN WISCONSIN

where the summer campers found relief from the city in quietness broken only by the rustle of leaves and branches, the song of birds, and splash of fish; beside piled-up stumps and blazing logs, where the cut-over lands were being cleared for the plow, the little Ford found its way over roads now smooth, now rough, to the new homes where Finnish and other settlers, were building our new America out of what was left up in northeastern Wisconsin after the heavy lumber had all been cut. It was late in May, and we found the woods, full of flowers, white trillium and violets; also we found the homes full of children, which was more immediately to our purpose, as we were more interested in society than in botany. Among these new homes there was little opportunity for social religion, and our hope was to bring a better chance for this into them.

We found, in two days, more than

ity and our purpose to open vacation Bible schools was welcomed. So evident was the desire, that two weeks later the Home Missionary Society sent a graduate of the Schauffler School, Miss Phoebe Johnson, whose home was in Hancock, Michigan, and whose native speech was Finnish, to visit and work among these people for the three months of the past summer.



SCHOOL IN WISCONSIN—MOST OF THE CHILDREN ARE FINNISH

Rev. P. H. Ralph, now of Beloit, at that time superintendent for northeastern Wisconsin, and much interested in this special piece of work,

has recently written us as follows:

I found Miss Johnson to be a young woman of the right spirit and temperament for the kind of work we asked of her. She was interested in the people and their problems. I think she really understood them, and at any rate, I understand them better after conferring with her. Rev. H. R. Vaughn conducted the vacation Bible schools in that county, and Miss Johnson helped him in many of them. In addition to her school work, she called on many of the Finnish families, and because the people could understand her, I believe our work was commended to them in a new light. Vacation schools were held at six different points, covering nine weeks of work. In some cases, schools were held only one week, which was not enough, but was better than nothing. In all there were 176 pupils enrolled, and as nearly as we can determine almost one hundred of these children were Finnish. It will be readily seen how valuable Miss Johnson was among these groups. Mr. Vaughn reports that the work of the Finnish children compares favorably with the best work he has ever done in any vacation

Bible school. He says these children took the work more seriously and gave it better attention than any other children he has ever taught. I think Miss Johnson should be retained in our service. I hope she can go to Vilas County again next summer.

Miss Johnson is now engaged in study at the Moody Bible School in Chicago. Her own impression of the work, as she puts it in a letter to Mr. Vaughn, is:

I feel very deeply that what these Finnish people need more than anything else is Jesus Christ, and that the best way to reach them is by house-to-house visitation.

One of the greatest opportunities of our work today is the one we have among the Finnish folks, and if only the means were at hand this work could be greatly extended. There are peculiar conditions existing among these people which call us to take up the task now.



A SERIES OF MISFORTUNES

"And if any man—take away thy coat, let him have thy cloak also."

(EDITOR'S NOTE.—No one really expected that the present campaign of burglary would have extended to the church. It evidently has, however, and herewith is presented an additional reason for devotion to the box work.)

I CAME to S. the other day to hear Rev. Campbell Morgan of London speak. After the meeting, some one took my spring overcoat and left his in its place. The one left is very poor—not becoming to a man of the pulpit.

It may be that you know how to help out a minister who is in need. Should some Ladies' Aid desire information through your office, I know you will remember me. This has been a week of strange occurrences. The first day of my visit my hat was exchanged for another. The one I thus acquired was worth three or four dollars more than mine, but the following night this one was also exchanged for one so worthless that when the mistress of the manse saw

it, she exclaimed, "You disgrace me!" To be held in contempt by the woman who promised to love at all times "for richer, for poorer," is indeed a test of good nature.

You may perhaps wonder why three exchanges in a few days. Well, after a wonderful sermon one is not thinking about hats and coats. He is thinking of heavenly things, of things above and not of things below. Therefore, he looks up as he reaches down and grabs the first thing he puts his hand on; then he wakes up from his heavenly reverie to realize that he is in a world of thieves and robbers, and that he had better look down as well as up. I go home today—away from this wicked city.

Church-going should be the habit of every thoughtful life.

MEETING EMERGENCIES ON THE FRONTIER

By H. Roy Phillippi, Hedgesville, Montana.

THERE were three churches on this field when I began work here last summer--Hedges, Nihil, and Rothiemay. Although we face the usual difficulties to be encountered on frontier fields, and there are many obstacles to be overcome, there has been such hearty co-operation on the part of the State Superintendent and his Associate, and the inspiration of a visit from Dr. Moore, all of which have combined to make the work interesting to the missionary.

In July, while on our way to Billings, Associate Superintendent Johnson and myself stopped to visit a family who belonged to the Rothiemay church and who were living near the village of Franklin. They expressed an earnest desire to have church services held in the village, thus obviating the long journey to Rothiemay and offered their support if the project could be put through. I made an appointment to preach there on September 7th, and when I arrived found the place of meeting completely filled. It was also filled every night thereafter as long as I remained in the place. Everybody in town seemed to want to attend church. When I left, on September 14th, they had voted to organize a church and elected the various committees to look after the organization. I shall never forget how those people lined up in front of the stores and chatted until my Ford came into sight, when they would make their way to the schoolhouse to attend the services.

Rothiemay should be called a relationship of friendly people and not a town. The "Rothiemay spirit" is what I like to call it. One Sunday

evening not long ago I baptized five children, received seven new members into the church and administered the Lord's Supper to seventy-six people. I was told that there were fourteen others who were unable to get into the building and who made themselves as comfortable as possible outside in order to hear the service. The spirit of fellowship and concentration of purpose displayed at the meetings in this place are a revelation, and never fail to inspire the minister as well as the members.

The Ladies' Aid, organized in my absence last winter, has done wonders. As soon as the crops warrant it, they will put up a substantial church build-

A Sunday Itinerary

Hedgesville S. S.	10 a. m.
Hedgesville Church	11 a. m.
Nihil S. S.	2 p. m.
Nihil Church	3 p. m.
Rossville Church	5 p. m.
Rothiemay Church	8 p. m.

ing. Already they have \$6,000 informally solicited.

There are wonderful possibilities at Hedgesville. I know of no place where so many people are capable of doing a thing so well as the people of this town. They are folks of culture and refinement, and they have shown hearty sympathy in the church work.

It is the general opinion that another year the parish should be divided. It is too large for one man to care for. I have a plan of division which I believe fits the situation very nicely, and I have suggested it to the Superintendent. Frequently I have felt that I was trying to eat soup with chopsticks, the work is so great and my efforts so feeble. However, it is owing to those efforts that some children have heard a sermon for the first time, and that Christian burial has been given to some of our friends, and when I reflect upon these facts, I feel that the curtain of sin, ignorance and superstition has been pushed back a little farther.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1920		GIFTS FROM THE LIVING					Legacies and Matured Conditional Gifts
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF NOVEMBER	Last Year.....	9,390.52	2,588.59	11,979.11	1,981.47	9,997.64	3,063.32
	Present year	8,032.50	4,305.76	12,338.26	3,036.42	9,271.84	8,998.05
	Increase .....	.....	1,717.17	359.15	1,084.95	.....	5,934.73
	Decrease	1,358.02	.....	.....	.....	725.80	.....
FOR EIGHT MONTHS FROM APRIL 1	Last Year.....	64,268.58	20,276.33	84,544.91	19,746.37	64,798.54	92,877.15
	Present year	62,553.90	22,408.65	84,962.55	21,877.49	63,085.06	66,932.21
	Increase .....	.....	2,132.32	417.64	2,131.12	.....	.....
	Decrease	1,714.68	.....	.....	.....	1,713.48	25,944.94
Cong'l World Movement Funds		.....	.....	70,309.63	46,263.80	24,045.83	.....
Seven months from May 1...		.....	.....	.....	.....	.....	.....

THE FIGURES INTERPRETED

The eye of the friend to home missions will catch those last two figures showing decreases. Over against the decrease from the living should be placed the receipts from the Congregational World Movement of \$24,045.83, leaving a net increase from the living of \$22,332.35. The size of this increase should be contrasted with the receipts of five years previous. Equalizing the legacy receipts, as is the practice of the Society, so as to eliminate the loss in that item, the receipts are practically 40 per cent higher than those of the corresponding eight months of 1915. The cost of doing our home missionary work is not less than 66 2-3 per cent in advance of 1915, so that there is a gap of 26 2-3 per cent unprovided for. Practically 20 per cent has been saved (?) by cutting off that amount of home missionary work. As nearly as we can estimate, the other 6 1-2 per cent will show at the end of the year as debt, unless we succeed in cutting off more of our work, or increasing the funds proportionately.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amount to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1/3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 40; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 28; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

The Pageant, The Court of Brotherhood, given at the Annual Meeting of the Association at Springfield, made a great impression on the large audience which filled the Municipal Auditorium.

No more effective way can be used to present the work of the Association to the Churches than by the presentation of the complete pageant, or by using the episodes to present different phases of the work.

The Book of the Pageant sells for fifty cents a copy, each episode printed separately ten cents each or three copies for twenty-five cents. Costumes and properties including curtain may be rented from the Association. Write to Mrs. F. W. Wilcox, Bureau of Woman's Work, 287 Fourth Avenue, New York, New York, for terms. You should see it. It's fine.



We are sending the American Missionary to thirty thousand subscribers and these represent many more readers. If any A. M. A. School or College is not duly exploited because its work and its need are not reported to the Editor, the natural inference is that it does not exist. We cannot expect spectacular reports of every day duty, but teachers are prone to undervalue what lies at their door because things have lost significance when seen habitually. They forget that what's usual to them may be quite unusual to others. Events and happenings ordinary to the teacher may be far from that to the reader.



The San Jose *Mercury Herald* takes the American Missionary Association to task for its resolution expressing sympathy with our Japanese brethren in California, and for our deprecating race prejudice as "unchristian." It says, "What the American Missionary Association should have done before passing judgment, indeed before discussing the question at all, was to have sent a delegation to the state to learn from observations and investigations the facts of the invasion (sic)." As this is precisely what the Association did, and on two different occasions, we feel relieved from this part of the criticism.

The Herald justifies its attitude by saying "They are a race of another color, of another religion, of another breed, unassimable, but even if assimilable still objectionable." It is true that the skin varies from the white, but human nature is all the same color. We hope also they will come to accept our religion which includes christian brotherhood. The resolution which is criticised in no way opposes a restricted immigration, as thorough as it need be, but it should be without discrimination against, a capable and brilliant race on the way to Christian civilization on race and color grounds. We cannot think insulting discriminations are Christian.



NINETEEN TWENTY-ONE

"He came to my desk with quivering lip,
 The lesson was done;
 'Dear Teacher, I want a new leaf,' he said,
 'I have spoiled this one.'
 In place of the leaf so stained and blotted,
 I gave him a new one, all unspotted,
 And into his sad eyes smiled,
 'Do better, my child.'

I came to the throne a trembling soul,
 The old year was done.
 'Dear Father, has't thou a new leaf for me?
 I have spoiled this one.'
 He *took* the old leaf, though stained and blotted,
 And gave me a new one, all unspotted,
 And into my sad heart smiled,
 'Do better, my child.' "



Let me but live my life from year to year
 With forward face and unreluctant soul,
 Nor hurrying to, nor turning from the goal;
 Not mourning for the things that disappear
 In the dim past, nor looking back in fear
 From what the future veils; but with a whole
 And happy heart that pays its toll
 To Youth and Age, and travels on with cheer.



" 'To every man there openeth
 A Way, and Ways, and a Way.
 And the High Soul climbs the High Way,
 And the Low Soul gropes the Low,
 And in between, on the misty flats,
 The rest drift to and fro.
 But to every man there openeth
 A High Way and a Low.
 And every man decideth
 The Way his soul shall go.'

NOW FOR ANOTHER YEAR

The A. M. A. has entered upon its seventyfifth year. Of the seventy-four already passed, sixty have been lived with the Negro in the South. We went to work out the problems of Christian brotherhood with all of our distinctive and unpopular principles. But we did not go in hostility to those who did not hold them; rather in the love and patience of Christ. The Emancipated people tumbled over themselves to welcome us; for though their ignorance for the most part was very dense, they knew that they needed us. We could have expected nothing less than the opposite of a welcome from the White people of the South. They were still smarting from the wounds of a sectional war. Hostility, natural, positive and unconcealed was the heritage of our teachers. They were aliens and strangers. Christian Ministers publicly warned the people of the localities where we were, against them. The distrust was general and it sometimes found expression among the less conscientious and more bitter in the torch of the incendiary. We lived on identified with the people who needed us and welcomed us. Unrecognized otherwise and unwelcome we did not retaliate even in spirit, but we stood firm in spirit and in our educational program.

As the years came and went and schools opened and teachers taught, gradually the sectional feeling softened—gradually—for the unbelief in our ideas was rooted very deep. While the general public opinion in the South remained apathetic when not antipathetic, the hostile attitude which environed our schools grew less and less. Our schools felt a growing sympathy, little by little, as the people near observed the Christian spirit of our schools and it was seen that the education of the Negro meant honesty, sobriety, industry, self-knowledge, self-reverence and self-control, all the while making for responsible Christian character. Distrust in the localities of schools began to yield and quite often passed into a confidence which in many cases became a degree of cooperation.*

Here is where we have arrived after sixty years. Again and again we are thanked for coming and for staying by against prejudice, misjudgments and oppositions, having justified our faith through evil report unto good report. Therefore seeing that we are compassed about with so great a cloud of witnesses we enter upon another year to run with patience the race that is set before us.

It is this Providence of God in the past that gives us the pledge of the future, and courage to carry the same Christianity on to the yet unreached millions of an oppressed race; for there remains much land to be possessed. While in the environment of our schools, we have fairly won the present good will, and antipathy has become sympathy, and Christian Southern men—and here and there a woman of vision—are welcoming and helping, the end is not yet. It is a long road to Brotherhood. It's a long way to Justice and that is scarcely half way to Brotherhood. Nevertheless according to his promise we look for a new earth wherein dwelleth righteousness.

—As an illustration—In November last the City of Florence, Alabama, through its Board of Commissioners passed the following resolution: "Whereas the Board of Commissioners of the City of Florence recognize that the Burrell Normal School is a valuable asset of the city, and are cognizant of its good work and influence among the colored people of the city;

Resolved, That there is hereby appropriated and set aside for the use of the Burrell Normal School out of the general funds of the city, such a sum as will equal the water rent of the school for the months of November and December and for the entire year of 1921.

Resolved, That an electric light be placed at a convenient point in close proximity to said school, the cost and its maintenance to be borne by the city of Florence. This was voted without dissent.

The great majority of Southern men have not yet found their voice against race hatred and race opposition. Public opinion is a long way from the brotherhood of man as man. The walls of caste are still high, and are very strong. It remains for us to present with renewed faith and purpose to the Negro race the personal hope for their souls and the hopes for their race. The unreached and the untaught millions earnestly call to us. If the way seems long and the progress seems slow, we are to prove that Christianity is sure. We are needed that those down may not remain down. We are needed to teach them that they are to lift up their eyes like men, but like Christian men; that they are to conquer prejudice by worthiness, to meet race hostility with only a stronger purpose to command respect, to go on up-building themselves, deserving their rights which must and will come. And so the American Missionary Association begins another year.



GLEANINGS FROM THE ANNUAL MEETING

American idealism, crystalized in action, manifests itself in two forms. There is the avalanche type, sudden and overwhelming, seen in the response to Lincoln's call to save the Union in '61, and in similar responses in '98 and '17 to succor an oppressed people and to join a larger movement for freeing the world from threatening domination of enthroned egotism. The avalanche is spectacular and its results are immediately visible. The glacier type is more conservative. It moves slowly, but with tremendous pressure. Exhibiting often a disregard for publicity, it patiently moves forward, effecting vast changes in the region of its work.

The American Missionary Association is of this latter type. It labors under the doctrine of the supreme Idealist who said that "the kingdom of God cometh not with observation." Its workers are content to remain out of sight but they are leavening the belated races of our great national melange with American and Christian ideals; and though out of sight they are human ladders on whose rungs many a boy like Booker Washington and William De Berry has climbed into prominence and constructive leadership. In days when the grasping spirit of humanity is so much in evidence as to dishearten some advocates of altruism in private and public life, it is refreshing to come into touch with an association of practical optimists who refuse to be down-hearted in darkest America or in the most backward homes.

The Springfield Republican.



I hope and pray that the American Missionary Association will not consider for a moment the proposal to close any of its schools in the South. If you could know the conditions there for education of the Negro, the discouraging conditions which they face in their rightful desire to see their children educated, you would not consider for a moment any proposal to curtail the Association's educational program.

The Association's educational program has been our hope; I pray that you will do nothing which will tend to handicap this work. It is through this Association especially that we look for a proper understanding between the white man and the black. We must work together for the common good of both races, and we can do it.

There are three classes, both of white and black, in the South, the good whites and the good blacks. Then there are the bad whites and the bad blacks.

Between these two is a floating group which will ally itself with either good or bad, depending upon the contingency.

It is our purpose and it should be our aim to ally this group in the interests of the good whites and the good blacks. It is our duty to point out to them that with their cooperation we can solve this difficult but not impossible program.

Then with this accomplished and with a universal desire manifest to give the Negro those opportunities which he craves and to which he is entitled, we will see a solution of this problem which should remain operative for all time.

—*L. B. Moore, Ph. D.*



PRICKING THE BUBBLE

The case against Japanese in California presented to Secretary of State Colby by Governor Stephens through the report of his State Board of Control is greatly weakened by the discovery that the census figures just issued show the increase of Japanese population in California to have been overestimated by sixty per cent.. The Board of Control's estimates, based on arrivals at the port of San Francisco and birth statistics, indicated an increase of 45,923 in ten years. The census shows an addition of 28,840. There is no evidence, as charged, that the Japanese sought to evade the census figures. The Board given out by their own papers are in excess of the census figures. The Board of Control overlooked the important fact that Japanese are migrant. Thousands of them have moved on into Utah, Idaho, Wyoming and Colorado.

The percentage of Japanese land holdings in California was also exaggerated by comparing the total acreage leased and owned by them with the irrigated acreage only. The report of the California Board of Control was widely circulated three months before election. Census reports come out two weeks after.



TEACHING THRIFT IN PUBLIC SCHOOLS

The school board of Norfolk, Virginia, is so successfully promoting thrift among the children of that city as to attract attention in other States, North and South. The simplicity of their methods and the results speak for themselves.

In the sixteen school weeks since the plan was introduced 4,122 white children, 39 per cent of the total colored enrollment, deposited \$7,827, an average per child of \$2.49, or 16 cents per week.

The percentage of colored as compared with white savers is striking as is a comparison of the amounts withdrawn by each. White children drew out over half their savings, the colored ones only a sixth of theirs; so that the former excess of \$11,000 fell to \$2,500 excess at the end of the term. The white children doubtless have a wider range of wants; but the figures may also indicate more interest and oversight from colored than from white parents and more home teaching of thrift to reinforce the efforts of the school.

The banks of Norfolk endorsed the work by giving \$1,000 for material with which to start it. During vacation they have had a weekly Children's Day, when any child, white or black, may come to the bank and deposit any sum from five cents up. The banks believe that they are thus serving both their own and the community's present and future interests.

TEACHER'S LETTER FROM LINCOLN NORMAL SCHOOL,
MARION, ALABAMA

TEACHER'S HOME, MARION ALABAMA

The school rooms are fast filling up and it will not be long until every seat is taken. The pupils were a little late in starting because the cotton crop was later than usual and the children usually must get it all picked before entering school. The making of molasses, or syrup as they always speak of it, is another of the farm duties that the children always have to help with, so others were delayed by that. It is a very interesting process to see the juice crushed out of the sugar cane or sorghum and then boiled down for the winter's supply of sweetening.

All of the girls in the graduating class last spring have been able to get very good positions as teachers in some of the large towns and cities of the state. This was due to the ad-

vanced work in Pedagogy we were able to give them with a good deal of practice of real teaching. The superintendents in the schools where they are working have spoken highly of their work. This pleases us very much, for more than anything else we wish to train our graduates to go out and be the leaders of their people.

Another cause for rejoicing is the fine way in which our graduates have fulfilled their obligations. Last spring a missionary from Africa was here and made a very stirring appeal for the African people. Our children very much wished to help, and determined to raise \$60 to give her the complete control of a little African girl so that she might train her as a nurse. The students all through the school were given the opportunity to

make pledges, and to my surprise and great pleasure enough was pledged to get two girls. All members of the Senior class pledged \$5.00 each, with the privilege of paying it



A GRADUATE OF LINCOLN SCHOOL, MARION, ALABAMA, WITH HER COUNTRY SCHOOL.

this fall after they began to earn money. You know, it is very easy to make such promises, but another thing to fulfill them, so you may know how delighted I am to report that every pledge from the Seniors has been paid with the exception of two who had sickness in their families, and I feel sure that after the next pay day those two will send theirs.

Another cause of pleasure is the fact that the boarding halls for both boys and girls are very nearly full, and with a superior class of students. There seems to be such a good spirit of willingness to help in any possible way and most of the pupils are here to study and do their best in their classes.

I wish to send my heartiest thanks to all the societies who have been so faithful in keeping us supplied with second hand clothing, for this really is one of the important parts of our work. New clothing has been almost prohibitive for poor folks, as you know, so I believe it is a real missionary act to provide the garments at a small cost so that they may be comfortable and send the children to school neatly clad.

Times are harder this year than last because cotton is scarce and very low in price. Even those who have any are forbidden to sell it, but are *compelled* to hold it until the price goes up. This works a great hardship to our people for many of them have spent most of their time for months raising the crop and are dependent



CLOSING EXERCISES AT THE END OF THE SCHOOL YEAR IN A CHURCH FOR THE COLORED PEOPLE.

upon it for their ready money. They are expected to pay cash for their food and clothing, and when it cannot be obtained they are hard put to it.



SIGNIFICANT AND SUGGESTIVE

The Harlem Real Estate Exchange recently sold a large estate in the heart of the city of Norwich, Connecticut, consisting of several acres, bordering on the Yantic River, to a colored man who proposes to open it as a summer hotel. The property is beautifully located in the healthful and beautiful section of the city. It is planned to make a large recreation centre for the colored people. The old colonial building formerly a sanatorium—now of thirty rooms—is to be enlarged to the extent of eighty with spacious piazzas at the estimated cost of \$100,000.



LE MOYNE INSTITUTE, MEMPHIS, TENN.

Le Moyne Institute opened with an unusually large attendance, the practice school turning many away before the close of the first day.

The first month of school has just closed with a total enrollment of 469 and an average daily attendance of 444. About 100 could not be received for lack of room.

While the teaching force was short at the opening of school, as in most schools, the general interest and eagerness of pupils to get back to school made the burden of the work seem lighter, and with an added member to the faculty later, school is now moving on in the usual earnest and busy fashion.

Le Moyne is a city high school with students from all parts of a large city, from out in the suburban towns, and some coming in from a distance on the early train. Many boys and girls from neighboring states are working their way through school in the homes of the city.

In a recent survey of the Memphis schools made by the United States

Bureau of Education, it was recommended that Le Moyne should add a year—preferably two—to her course of study for the better preparation of teachers for city and country schools. This recommendation is quite in harmony with the desire and plans of the school for the past five or six years. Only completion of definite arrangements stands in the way of this greatly enlarged increase in Le Moyne's usefulness to the people who need it.

Le Moyne maintains a Practice School from the first six grades, with an enrollment of some 15 pupils to the grade. These are under the instruction of two regular teachers. This training prepares for the most common conditions under which the graduate must teach in city and country schools.

About forty per cent of Le Moyne graduates become teachers. Many of the principals of both city and country schools are Le Moyne graduates, and our graduates are always in great demand for teaching schools both in city and country.

“ONE BY ONE”

President Schurman, addressing the graduating class of Cornell, went somewhat out of the usual course. He said: “Would you abolish poverty, would you advance civilization? Then educate individuals one by one to be more virtuous, more intelligent, more skillful, more industrious.” In the Church and in the State for some decades the idea, or perhaps the feeling rather than the idea, that civilization and religion are to be promoted in masses, has been abroad, and is increasing. It is a delusion. The work of life in all respects is an individual one.

TEN MILLION FOR NEGROES FROM CATHOLICS

A recent statement from high Catholic authority estimates the number of Negroes without church ties at 6,000,000; and the archbishops of Baltimore, New York and Philadelphia are calling for large sums for work among this group.

A writer in *America*, a leading Catholic publication, urges the assumption of this task by the Knights of Columbus. This order, with its membership of 600,000, could, it is claimed, easily raise in two years the \$10,000,000 needed to finance the work along both community and religious lines. The card-indexing of all Negro non-church members is urged as a preparation for propaganda. Each city or town, it is said, could be districted, and put under the charge of K. of C. district committees. "The Knights," we are told, "could go even further. They could seek out, get acquainted with, and in numerous ways show interest in, the welfare of these people."

One thing friends and enemies of Catholicism are agreed upon: it is a church which takes up big problems on a big scale, and notably where those problems concern the poor, the suffering, and similar handicapped folk. The proposed movement will be watched with interest by many outside the church immediately concerned.



CHILD LABOR

The National Child Labor Committee calls attention to the fact that in spite of increasing adult unemployment, more children have left school to go to work in 1920 in many industrial centers than in 1919.

"But it is not only because of adult unemployment that children should be taken out of industry. The place for every American child up to 16, at least, is in school. The child who goes to work at 14 has an earning capacity at 25 just half as great as the child who stays in school until he is 18; and the child who goes to work at 14 is twice as liable to sickness and disability as the child who stays in school. In fact the loss to the nation in health, efficiency, and happiness, created by premature employment is incalculable. As Mr. Hoover puts it, child labor is 'poisoning the springs of the nation at their source.'"



STRUGGLE AND STRENGTH

I have a friend who was making a collection of butterflies. He lacked a Grand Emperor. He provided himself with a chrysalis. He put it away during the autumn and paid no attention to it during the winter. In the Spring he saw a little movement in the chrysalis. He said it is life. Day after day he watched it, until finally he saw it was having a perfectly terrific struggle to get out of its imprisonment. One day it got on his sympathies, and so he took his knife out of his pocket and slit the chrysalis, and in two or three days the Grand Emperor lay on the table before him. He waited, but alas it never flew. The struggle of the remaining days was necessary for the development of the wing muscles, and when he relieved it of the struggle he robbed it of the highest powers.

In want to say that before the flight the struggle must come. In the life of the race where there is no struggle there is no flight.

Do not get discouraged over a hard task. There is no fun in an easy job. Its the hard task that is worth the doing and its the hard task that pays when it is done.

Do not fail in your part of the struggle, and in due time, according to the principle of the development of races, for the life of every race must be an evolution, you will rise up and as on the wings of an eagle you shall run and not be weary, you shall walk and not faint.—*Bishop Anderson*.

WHAT A NEGRO EDITOR THINKS ABOUT THE SOLID SOUTH

It is a question in the minds of thoughtful leaders whether the breaking of the Solid South will be beneficial to the race. It is the opinion of a majority of these that it will not.

The inroads upon the Solid South in the recent election were the results of abnormal conditions. It is pretty well agreed that the recent political upheaval, which operated in favor of the Republican nominees, was a revolt against Wilsonism.

The traditions of the South will never permit it to have any love for the Republican party. For the Republican party to succeed in the South, it will be expected to reverse its own traditions, in order to conform with those of the South. The traditions of the South are against the political equality of the colored man. In fact his equality in every sphere of human endeavors.

The breaking of the Solid South means the formation of a political segment minus the black man. The South will accept no other conditions but these. Therefore, we can see no real advantage either for the race or for the nation by this effort to break the Solid South.

What the party in power should do is to reduce the representation in the South. It had an opportunity once before to do it and failed. It will now have another opportunity. The country expects that it will equalize the ratio of representation, and will be very much disappointed if it does not. It will be doubtful if it will ever have such another opportunity. The party in power will commit a fatal blunder if it throws away this God-given chance to deal fairly with the electorate.



A WHITE SOUTHERN VIEW

The Negro migration in the South, according to an investigator, will be helpful to all.

The decrease in the black population in those communities where the negroes outnumber the whites will remove of the fear of negro domination. *Many of the expensive precautions which the southern people have taken to keep the negroes down, much of the terrorism incited to restrain the blacks from self-assertion will no longer be considered necessary;* for, having the excess in numbers on their side, the whites will finally rest assured that the negroes may be encouraged without any apprehension that they may develop enough power to subjugate or embarrass their former masters.

The negroes, too, are very much in demand in the South and the intelligent whites will gladly give them larger opportunities to attach them to that section, knowing that the blacks

once conscious of their power to move freely throughout the country wherever they may improve their condition, will never endure hardships like those formerly inflicted upon the race. The South is already learning that of negroes not only drives them out for that section, that the persecution of negroes not only drives them out but makes the employment of labor such a problem that the South will not be an attractive section for capital. It will, therefore, be considered the duty of business men to secure protection to the negroes lest their ill treatment force them to migrate to the extent of bringing about a stagnation of business.

The exodus has driven home the truth that the prosperity of the South is at the mercy of the negro. Dependent on cheap labor, which the whites will not readily furnish, the wealthy southerners must finally reach the position of regarding themselves and

the negroes as having a community of interests which each must promote. "Nature itself in those States," Douglass said, "came to the rescue of the negro. He had labor, the South wanted it, and must have it or perish. Since he was free he could then give it, or withhold it; use it where he was, or take it elsewhere, as he pleased. His labor made him a slave and his labor could, if he would, make him free, comfortable and independent. It is more to him than either fire, sword, ballot boxes or bayonets. It touches the heart of the South through its pocket." Knowing that the negro has this silent weapon to be used

against his employer or the community, the South is already giving the race better educational facilities, better railway accommodations, and *will eventually, if the advocacy of certain southern newspapers be heeded, grant them political privileges.* Wages in the South, therefore, have risen even in the extreme southwestern States, where there is an opportunity to import Mexican labor. Reduced to this extremity, the southern aristocrats have begun to lose some of their race prejudice, which has not hitherto yielded to reason or philanthropy.

IN GEORGIA

"BORN and raised in Griffin, Ga., and having an occasion to visit my old home a few weeks ago, because of the death of my father, I found conditions so changed one would be startled. When I was a boy the Manleys, Boyds, Dismukes and other white families too numerous to mention, had a more kindly disposition towards the Negro than those now in power.

"I read with interest in The Griffin Daily News and Sun (the mouth-organ for Spalding County), of the great progress the Board of Trade was making, but the saddest thing that came under my observation was the wholesale beating and ill treatment of the Negro in general throughout Spalding County.

"While there a Negro, Fletcher Perdue by name, had hired a hand who had left a white man by name of Grady Westly of the Birdie Settlement; he was unmercifully beaten for no other reason than he hired the colored man.

"In October, 1919, an old man, Tom Allen by name, was beaten in the same settlement by a crowd of whites because he disputed the word of a storekeeper about the size of a lamp chimney.

"Later Tom Miller, of the same

settlement, was unmercifully beaten and his front teeth knocked out when the officers of the law came to his house by night instead of during the day. He had not committed any crime but the officers were in search of another Negro; he refused to open his door, with the above results.

"John Brown, who was living on the place of Haskell Bass was beaten unmercifully.

"Dough Stahl was also beaten. Oscar Amie was taken out and beaten. These are not all, there are numerous similar cases. A young man, Elles by name, was beaten to death in Sunnyside near Spalding because he told a white man that he was just from the army and did not feel like going to work immediately.

"The *Daily News* is always making a plea for Spalding County and Georgia. How can any Negro with sense stay in a place where beating, killing and every means of ill treatment is as common as 'pig tracks'?

"I want to advise every Negro seeking a location to flee from Spalding County, for there no justice nor consideration awaits them. I advise Negroes to come to Cleveland or some other place where 'A man is a man for a' that.'"

ANTI-LYNCHING LAW

Two days before Thanksgiving Day a Mississippi mob battered down the doors of a courtroom, seized a prisoner who was being tried at a special term of court, and dragged him at the end of a rope tied to the rear axle of an automobile, finally hanging the lifeless body and riddling it with bullets.

On Thanksgiving Day a New York newspaper published the following headline:

"Lynch Negro by Mistake

"Georgia Posse Shoots Brother of Man Who Killed White."

In Mississippi the sanctity of a courtroom was violated. In Georgia an innocent man was brutally murdered. No one will be punished for participation in these or the fifty other atrocities which have disgraced the United States before the world in 1920.

The American people are now given opportunity to end this disgrace. Senator Curtis and Representative Dyer have introduced in Congress a Federal anti-lynching bill which provides:

1. For a \$10,000 fine to be paid by any county in which a lynching occurs.

2. For prosecution of negligent state and county officers in United States Courts.

3. For trial on charges of murder in a United States Court of all participants in lynchings.

May we ask those who want lynching in the United States stopped to write their Senators or Representatives urging enactment of Federal anti-lynching legislation?

JAMES W. JOHNSON,
Secretary of the National Association
for the Advancement of Colored
People.



THE KU KLUX KLAN IN FLORIDA

THE FLORIDA TIMES-UNION informs its readers that the work of organizing branches of the Ku Klux Klan has already been started throughout Florida and is progressing rapidly in Jacksonville, Palm Beach, Hastings, Daytona, Lakeland, Palatka and several other places. It is announced that a branch of the Klan will be organized at an early date in every city and town. It adds:

"The Knights of the Ku Klux Klan, which is but a reorganization of the order that ran the carpet bagger and the scalawag from the South in the stirring days of the reconstruction period and restored to the white people of the South their rightful place in the nation and the management of their own affairs *sic*! was formed in Atlanta in November, 1915. While conditions today are

not the same as they were when the original Klan was organized, the need for an organization of this character is just as pressing now as it ever was, according to its founders." Its announced purpose is "the maintenance of white supremacy."

On the other hand THE FLORIDA SENTINEL says: "Just why the troubles and mistakes of a half century ago should now be revived passes our way of thinking. It is plainly said that the reorganization of these bandits is for the repression of the colored people. Many changes have taken place since the days of the Ku Klux Klan. Very few of the conditions obtaining then are now existing. The black man has learned to love law and order and has demonstrated his patriotism at home and abroad.

"It argues badly to say a band of lawless men are superior to legally established authority to direct public affairs. No sensible man will deny the fact that too much has been done in the past years to foster hatred and mistrust between the two races and any man, or organization of men who are so lost to reason as to band themselves together to intensify hatred, and discourage progress in a people who have at all times shown

an unmistakable disposition to obey and uphold the laws of the land are not entitled to toleration. Florida's strong and surest arm of toil in all lines of its industrial development is the black man. There are industries now crying for labor, whose scarcity has come about by reason of inhumane treatment and poorly paid wages. Organizing Ku Klux Klans in Florida will not better this condition."



A TRIP TO HUMACAO, PORTO RICO

THERE were a great many things of interest to see on the way to Humacao. A neat building on a hill just before reaching the town is the Ryder Memorial Hospital. In this little centre of first aid to the sufferer, there is more to see in a minute than one could see all day further on in the town. A cottage close by the hospital is the home of Dr. and Mrs. Maxamilian Schurter. He, the resident physician of the hospital, she, the matron. The little hospital, which is the outcome of a medical missionary work started by Dr. Schurter under the Congregational Missionary Board several years ago when he opened clinics in Humacao, Fajardo and other towns in that part of the island, accommodates sixteen patients. It is always full and needless to say Dr. and Mrs. Schurter are always busy as well as the trained nurse. Perhaps there is no more ideal site for a hospital than this knoll which overlooks beautiful palm-studded meadows, and is overshadowed by a range of hills. A stiff breeze blows continually through its halls and wards, and one rejoices in the fact that this haven of health is here to soothe and to save the many absolutely desolate of this region.

Last month, three thousand and given patients were treated and given medicine at this clinic, aside from the regular patients who were in the hospital for treatment. This means strenuous effort for everyone connected with the work, and sacrifice too, while this big humanitarian work is being carried on unobserved, and to many entirely unknown. Some unaccountable something makes the fond little mother forget while she watches over the patients as they come out of the anesthetic, or feeds some patient who is entirely helpless. She is matron and assistant nurse, for one could not do it all, and she is also the light and impetus of the little home hard by.

There were sick folk, busy folk, kind and hospitable folk in Humacao, and on the home run there was still another treat. It was a wonderful sunset. The old rose tints of the west were so deep and lustrous that they cast a roseate hue over all nature. The reflection of the gorgeous sky-curtain burnished the highway and caressed the passer by. It said so much. It meant so much to many who lingered in its receding light. It spoke a new message of hope and lofty aspiration!

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for November, and for the two months of the fiscal year to November 30th.

RECEIPTS FOR NOVEMBER

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M &c.	TOTAL	Individ- uals	TOTAL	Lega- cies	TOTAL
1919	10,067.03	368.23	3,311.67	50.78	5.00	13,802.71	3,384.15	17,186.86	9,587.82	26,774.68
1920	9,771.92	463.59	4,499.96	94.50	23,101.39	37,931.36	7,187.12	45,118.48	8,323.26	53,441.74
Inc. Dec.	..... 295.11	95.36	1,188.29	43.72	23,096.39	24,128.65	3,802.97	27,931.62 .....	..... 1,264.56	26,667.06

Receipts Two Months To November 30

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M &c.	TOTAL	Individ- uals	TOTAL	Lega- cies	TOTAL
1919	17,498.79	643.62	5,598.36	42.21	5.00	23,787.98	1,501.06	25,289.04	18,065.88	43,354.92
1920	20,040.70	516.20	6,050.27	122.50	23,101.39	49,831.06	3,600.29	53,431.35	15,096.03	68,527.38
Inc. Dec.	2,541.91 .....	..... 127.42	451.91	80.29	23,096.39	26,043.08	2,099.23	28,142.31 .....	..... 2,969.85	25,172.46

Designated by Contributors for Special Objects Outside of Regular Appropriations

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M &c.	TOTAL	Individ- uals	TOTAL	Lega- cies	TOTAL
1919	330.75	191.23	554.86	96.00	.....	1,172.84	7,715.88	8,888.72	.....	8,888.72
1920	157.22	276.38	306.72	30.00	.....	770.32	7,964.06	8,734.38	.....	8,734.38
Inc. Dec.	..... 173.53	85.15 .....	..... 243.14	..... 66.00	..... .....	..... 402.52	248.18 .....	..... 154.34	..... .....	..... 154.34

Summary of Receipts Two Months To November 30

RECEIPTS	1919-20	1920-21	Increase	Decrease
Available for Regular Appropriations:	43,354.92	68,527.38	25,172.46	.....
Designated by Contributors for Special Objects	8,888.72	8,734.38	.....	154.34
Total Receipts Two Months	52,243.64	77,261.76	25,018.12	.....

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Another fire! This time it was in Brooklyn, in that historic Plymouth Church which Henry Ward Beecher, Lyman Abbott and Newell Dwight Hillis made famous. Its Sunday School building and Parish House were crowded with memorials of the greatest value. Yet it was in the Sunday School building that the fire started and raged for a time, endangering the whole great plant. Several of the beautiful stained glass windows recently placed in the church were broken by the firemen in their efforts to save from destruction that great auditorium. Fortunately they were successful, and most of the building remains. This adds another to the list of great churches visited by disastrous fires, including Montclair, First; St. Thomas, New York; San Francisco, First; Forest Grove, Oregon; Creston, Iowa, and others. Make sure that you are fully insured!



Pomfret, Connecticut, has been renovating its fine old Colonial Church, restoring its original architectural beauty. At the same time they have installed a new organ. The \$20,000 they are spending upon this improvement is more than twice as much as the original cost of the building in 1832. The church was already one hundred and seventeen years old when this building was erected. The organization dates back to 1715.



Dupree, South Dakota, dedicated its new church in September, and raised enough money at that service to pay all bills and furnish the church. This Society put its shoulder under the burden, helping the church to win this victory.



Montrose, Colorado, has its fine new Community Church practically finished, and is carrying on its "larger parish" work by the aid of a Ford car which enables the church to reach seven outstations. The new edifice has cost about \$65,000 and the Church Building Society helped to finance this important enterprise.



Paso Robles, California, is rejoicing in a new parish building which was planned when the house of worship was built nine years ago. Their dream has at last been realized, and there is a good place for the social and educational work of the church.



Judith Gap, Montana, is planning a \$12,000 church and has called to preach in it the Rev. Rufus Whitaker who carried through so successfully the building of a church and parsonage at Rapelje, Montana.



Rosedale, Kansas, a suburb of Kansas City, recently dedicated its new church building, which gives it an excellent equipment for community service. The people have carried through this important enterprise in spite of many perplexities, and we are glad we are able to co-operate with them in completing the plant. More than \$4,200 was pledged at the dedication service to pay last bills.

WHAT YOUR ARCHITECT WILL WISH TO KNOW

(In order that he may plan your new building intelligently and wisely, it will be well for your architect to visit your place if possible and look over the ground. If this is not convenient you can greatly aid him by giving him explicit and ample information on certain important points. Answers to the following questionnaire would doubtless give him the information he needs.)

1. Name of your church? What denomination?
2. Name and address of Pastor?
3. Location—City, State, Street, Number.
4. If not in a city, is it in a village, or in the open country?
5. What is the population within one mile? Within three miles?
6. Have you a corner lot, or is it an inside lot?
7. Dimensions of lot?
8. Give ground plan showing lot with dimensions, streets, location of neighboring buildings, location of trees, etc., and give points of compass. If you have a photograph of the situation and surroundings, please send it.
9. If the lot is not level, give approximate grades? Is it on an elevation or in a valley?
10. Does the church own the lot with a deed containing no restrictions, or does it contain a reversionary clause?
11. Is the lot fully paid for, and the church without debt?
12. Total membership of church?
13. What shall be the seating capacity of the new church?
14. What architectural style is preferred? Colonial, Greek Temple, English Parish, Gothic, etc.?
15. Which is preferred, a steeple or a tower?
16. Shall there be a gallery in the church?
17. What treatment of the ceiling do you prefer?
18. What system of ventilation do you wish?
19. Do you wish the basement completed for social and recreational purposes?
20. Or do you wish a separate Parish House and Sunday School Building?
21. What is the membership of your Sunday School? Young Men's Club? C. E. Society?
22. Do you wish separate rooms for your Sunday School Departments?
23. Shall there be a Library and Reading Room?
24. Do you wish a gymnasium? A swimming pool? A bowling alley? A basket ball room?
25. Do you wish a large assembly room besides the auditorium?
26. Shall we plan for a kitchen and dining room?
27. Are you to have occupational training as well as a Sunday School?
28. Where will you place the organ, and what will be its size and cost?
29. How large a choir will you provide for?
30. Do you wish the architect to design and procure seats?
31. Do you wish a church bell?
32. What sort of heating plant do you wish?
33. What lighting system do you wish, and what sort of fixtures?
34. Do you wish stained glass windows, and if so of what kind?
35. How many toilet rooms do you wish?
36. What office rooms do you wish?
37. Proposed cost of church?
38. Proposed cost of Parish House?
39. Does this cost include architects fee?
40. Where is the water main?
41. Where is the sewer?
42. Where is the gas or electric connection?
43. Is the Parsonage to be on the church lot?
44. Is so, indicate on ground plan its location?

45. Do you wish the parsonage planned now of a style in harmony with the church?
46. How many rooms in the parsonage?
47. Proposed cost of parsonage?
48. Have you a plan in operation for financing the erection of these buildings? If so, please describe it.
49. How much is already raised and immediately available?
50. Will you build everything at once, or by separate "units"?



OSHKOSH, WIS., FIRST CONGREGATIONAL CHURCH



SOME ACHIEVEMENTS OF THE PILGRIMS AND THEIR SUCCESSORS

By Secretary Charles H. Richards

WE rarely know how far one little candle throws its beams. When the Pilgrims signed the compact in the cabin of the Mayflower they could not have dreamed that they were laying the corner-stone of one of the mightiest nations of the world. They knew not

that the principles and ideals that led them to make their great adventure would shape the modern world. They did not foresee that their successors, cherishing the Pilgrim faith and polity, would inaugurate enterprises of vast beneficence. Take two examples:

The great Missionary Movement, which is a marked feature of the modern world, owes very much to the Pilgrims and their descendants. One of their declared objects in coming to this new land was that they might evangelize the savage inhabitants here. John Robinson, their pastor, lamented that in self protection they had "killed some before they converted any." John Eliot, who came to Massachusetts in 1631, mastered the Indian language that he might give the Gospel to these children of the forest in their own tongue. His pioneer work bore good fruit; so that forty years later there were thirty Indian towns in New England with native preachers, and several thousands of "praying Indians."

When the conditions of life and travel gave larger scope for such effort, societies began to be organized to follow the westward migration from New England which had set in, so that the frontier communities might have the same Christian influences which the pioneers had enjoyed in their former homes.

It was a band of college boys, however, a little more than a hundred years ago, praying under a haystack at Williamstown, Massachusetts, that made the Christian people of this country wake up to the fact that "the field is the world." The condition of their brothers and sisters in heathen lands, the ignorance, superstition, and degradation that engulfed them in darkness, stirred these young hearts to deep compassion. The spirit of self-sacrifice possessed them. They dedicated their lives to the task of carrying into non-Christian lands the transforming ideals of the Gospel. They were the Pilgrims of their later day. Theirs was a venture of faith which carried them across oceans as it brought Brewster and Bradford to these shores. The immediate result of their self-devotion was the organization of the American Board of Commissioners for Foreign Missions in Boston, in 1810, which was the

first Foreign Missionary Society organized in this country. It is still among the foremost in the world.

There were those who at that time ridiculed the project as chimerical and fantastic. There are still those who think the effort to evangelize the whole world a visionary and useless endeavor. But the churches have been more and more convinced that all the blessings we here enjoy, of light and peace and hope and ennobling purpose, should be given to every weakest and neediest person on earth, and that, instead of having a few favored nations and fortunate communities, the whole world should be illumined with the Truth, and all mankind should be lifted up to the full realization of the Christian ideal. The fire first kindled in the hearts of those young men in Williams College has spread everywhere. All the churches are aflame with a holy passion for this self-denying work of evangelizing the whole world. It has given to men a sense of the solidarity of our race, and the essential brotherhood of man, no matter what the color or condition, which nothing else could have given. It is making the whole world one.

As leaders in this vast and growing work, the missionaries who have been sent forth by churches of the Pilgrim faith and polity have borne a conspicuous part. The Independents of Great Britain have worked side by side with Congregationalists from this country in the great foreign field. Robert and Mary Moffat and David Livingston carried the torch of Christian civilization through the dark continent of Africa. Goodell and Hamlin and Riggs and a host of others brought the Gospel face to face with Islam in Turkey and laid the foundation for a new order of things. The Scudders and Humes and Chamberlains in India; Parker and Williams and Bridgman in China; Green, Davis, and De Forest in Japan; the lonely heroes of the Pacific Islands; the brave champions of a free and pure

religion in Mexico and Spain; and a constantly growing army of soldiers of the Cross have made the stations of this great Board dynamos of power for the moral renovation of the nations.

Home missionary work has also kept pace with that abroad. It has been divided into departments of specialized effort, so that church planting, church fostering, church building, education, ministry to the depressed and side-tracked peoples, and care for the veteran ministers, are all phases of one common homeland work. Through these agencies the churches of the Pilgrim faith and polity have been trying to keep pace with the marvelous development of our country, planting Christian institutions in every part of the land, evangelizing and educating the new communities, helping to transform the intrushing flood of immigration into the finest type of American citizenship, and trying to establish society on the firm foundation of Christian principles.

Other great groups of churches have had a notable share in this great work, but the successors of the Pilgrims, called Congregationalists, organized the first Foreign Missionary Society in America, the first Home Missionary Society, the first Education Society, the first Church Building Society, the first Temperance Society, the first Christian Endeavor Society, and other organizations for missionary effort. Their leadership and influence have been remarkably large in proportion to the size of the denomination.

In the work of Education, also, the Pilgrims and their successors have always held a foremost place. The early colonists in New England were not generally of the literary class, but they were better educated than the majority of the common people in England.

They were more "bookish" than many have supposed. Elder Brewster had a library of four hundred

books. He had been in Cambridge University, carried on a "printery" in Holland, and was a man of some literary skill. Governor Bradford had eighty books in his library. Captain Miles Standish had fifty books, including "Caesar's Commentaries." Longfellow was right when he describes this sturdy soldier as reading Caesar. At least thirty-four others of the Pilgrim company had books which were carefully inventoried when their estates were settled. Those who came later to Salem and Boston also brought with them many books.

About fifty university graduates were in the pulpits and public positions of the new settlements here. Most of them were graduates of Cambridge University in England, that "nursery of Puritanism." They believed in education, and laid the foundation of our present public-school system. The first free public school in America was the one they started in Plymouth. They enacted a law in Massachusetts that every town with fifty families should provide a school where children should be taught to read and write; and every town with a hundred families should have a grammar school to fit young men for college.

They were determined to have an educated ministry. Six years after Boston was settled the Massachusetts General Court voted 400 pounds to start a college, locating it in "Newtown," which name was afterwards changed to Cambridge in remembrance of the University from which so many of their leaders had come. Three years later (1639) it took the name of Harvard College in honor of John Harvard's generous donation. Sixty-five years later Yale College was established in Connecticut by a group of Congregational ministers, finally finding its home in New Haven. These two ancient universities still retain a prestige and a far-reaching influence in educational matters which is felt to the remotest boundaries of our country. Later Dartmouth and

Amherst and William and Bowdoin and Middlebury were founded, with still others springing up around them. New England became the schoolhouse of the nation. She seemed to have had as Prof. Peabody has said, "a monopoly of education for two centuries."

The children of such training carried with them the traditions of the higher education as they migrated westward. As the result a line of colleges sprang up like beacon towers, illuminating the path across the continent—Oberlin and Beloit, and some two score others—kindling the torch of knowledge everywhere. They were the first to create institutions for the Christian education of the Negro race in the South, and have given more for that work than all other denominations combined.

With the growth of educational ideals these people early saw the importance of higher education for women. Oberlin College in 1834 was the first institution in America to offer a full college education to young women. Four years later Mary Lyon started the seminary at Mt. Holyoke, now a college, the precursor of all Woman's Colleges. She was a pioneer in this field, and her example and success gave the inspiration which led to the establishment of Smith and Wellesley in Massachusetts, Rockford College in Illinois, Milwaukee-Downer in Wisconsin, and others which open wide the door of opportunity to women.

Not less than forty universities and colleges are today being carried on under the direction of Congregationalists. They have more than 23,000 students, and their permanent work is assured by productive funds amounting to more than \$40,000,000. A good many of the institutions which they founded have become un-denominational, and it is safe to say that at least a hundred universities

and colleges have been the fruit of the educational seed planted on these shores by the early colonists of New England.

The vigor, breadth, and intellectual force of these colleges carried on by the spiritual descendants of the Pilgrims have powerfully affected not only the states where they are located, but regions far beyond such lines. The remarkable development of state universities in the last half century has been greatly influenced by the example and the standards of these pioneers of Education.

The heroes of the Mayflower and their successors have made a remarkable contribution to modern progress. Champions of democracy in both church and state, the Pilgrims and their descendants made freedom a commanding fact and force in the world. Deeply religious, yet always looking for "more light," they have helped to make Faith rational, practical, and satisfying. They have done much for the elevation and improvement of worship. Aflame with the apostolic purpose to evangelize men, they have been equally resolute in insisting that Christian principles must be applied to every department of life, and that the spirit of brotherhood shall control all civic and social relationships. They have made manifest the close kinship of all the peoples of the world, and their missionary stations around the globe have made the thrill of Christian brotherhood felt by multitudes. They have been a mighty factor in the educational development of our country, working always to produce that ideal commonwealth which the founders had in mind—an educated common people with educated Christian leaders. Their ideals have become guiding principles in the civic and social life of the best part of our modern world. They are still helping to make a better day for humanity.



Seeley, California, in the Imperial Valley, is making its church building a real community center. The Chamber of Commerce holds its meeting there. It welcomes the Farm Center also. The School Board holds its sessions there. The kitchen and dining room offer hospitality to all classes.



FIRST CHURCH, FOREST GROVE, OREGON

THE NEW CHURCH IN FOREST GROVE, OREGON

THIS church organization is the oldest of any denomination in that section of the northwest. It was organized in 1845, and the Pacific University was organized in 1849. They have stood side by side through all these years, sharing the vicissitudes that come to organizations so related.

The ground on which the church stood was the gift of Cushing Eells and consists of a full block 200 by 400 feet. The town has grown up on three sides solidly around the church block. The fourth side is covered by the thirty-acre campus of the University, a splendid location for the church, the best in the city. The original church building was erected in 1859. Some years later they erected their second building which was destroyed by fire in 1901. In 1904 they had completed their third building which had served their purpose from that time until the morning of July 20th last, when it also was destroyed by fire.

It was of course a terrible blow to the people, but under the able and inspiring leadership of their present pastor, Rev. W. Walter Blair, who had

begun his work with them only a month before the fire, the people at once took courage and determined to "arise and build." Being the leading church in the town, the leading church of our denomination in that part of the state, and with the University directly at their doors, they determined that they must build in such fashion as to meet the demands of the present modern situation. They accordingly planned to construct a modern church building, which would cost them at least \$32,000.

The new church has been completed and was dedicated with a week of special services last June. A fine organ has since been installed. The edifice is regarded as the best house of worship in the city. The people are enthusiastic because it gives them a splendid working plant. The auditorium will seat three hundred people and is one of the neatest, most restful and beautiful places for worship in that section. In just one minute the entire building can be thrown into one large auditorium seating seven hundred, every seat in full view of the platform and pulpit. It is a fine equipment.

THE CONGREGATIONAL EDUCATION SOCIETY

Increase is the word found in all reports of our institutions.



Increase in the number of students was generally reported at the opening of academies and colleges.



"More pupils than usual."—*Kidder Institute*.



"The school crowded with students and a number turned away."—*Iberia Academy*.



"College buildings taxed to their utmost capacity by unprecedented enrollment."—*Rollins*.



"More young women than usual, several from Czecho-Slovakia."—*Schauffler*.



"The year opened with an enrollment of 122, about thirty per cent above that of the previous year."—*Franklin Academy*.



Whitman College and Conservatory, Walla Walla, Washington, have the largest registration in the history of the institution. It has nearly reached the 600 mark and expects to reach 700 before the close of the year.



Increase in housing facilities. "We need a new modern dormitory for boys and a gymnasium for athletic training and basketball."—*Franklin*.



"Last winter it was necessary to put cot beds around the boiler in the heating plant and to crowd from four to five boys in rooms ten by twelve feet in size. We are building a dormitory to accommodate eighty-four boys. The need of a girl's dormitory is most urgent."—*Billings*.



"The basement of the Academy Church, used now for twenty years for schoolroom and classrooms, has been a make-shift far too small and inconvenient. A modern school building is sorely needed."—*Ward Academy*.



We were not prepared for the avalanche that came during the first week of school. They came to us from near and far. Small girls and big girls came; they ranged all the way from sub-preparatory students to college seniors, and they came with the same willingness to be stowed away almost anywhere. Soon all the rooms that had previously been occupied were filled. Still more girls and trunks arrived on every train. Then the Y. W. C. A. room was given up to be occupied by three girls. Next the sewing room was given up to another trio of girls, while the small reception room off the parlor

was set aside for a sewing room. Still they came, and it was finally necessary to remove the furniture from the store room to the attic and settle two more college girls in the store room. At the present time there are forty-one students and five teachers in Dill Hall. It seems as if the housing problem might soon be one of the problems that we shall face. There is not the same congestion in the men's building, owing to the fact that several of the men have found homes outside of the dormitory.—*Northland College*.



Increase in salaries of teachers. The increased cost of living is a fact that must be reckoned with.



"We have been compelled to increase the salaries of practically all of our teachers in order that they may have even the vital necessities of life."—*Northland*.



"A spirit of loyalty and a desire to serve where the need was obvious kept with us six former teachers and brought to us two new teachers, though salaries were far below the amounts paid for like work in public school positions. Some of our teachers received less than was received by many of the recent pupils teaching in district schools."

"The basic salary to class-room teachers is at present five hundred dollars and living. We cannot get, much less hold, good teachers on such a basis."—*Ward Academy*.



"The increase of salaries made necessary this year with other rising costs makes a larger income imperative."—*Fairmount*.



Increase in opportunities to give. Several states are conducting financial campaigns to assist their educational institutions.



The Congregational World Movement is the channel through which abundant streams of silver and gold are looked for.



"Southern people have given money for the support of the school to an amount never before reached."—*Atlanta Seminary*.



Scholarship aid is especially needed at the Congregational Training School for Women. "Every year there are worthy young women who desire the training the school offers, but who are unable to meet the expense."



"The school has been fairly swamped with applications for assistance for pupils."—*Billings*.



"We need maps for use in teaching history, ancient, English, and European. The dictionary which we are using has lost a number of pages at each end of the alphabet. We need a blackboard and a large clock for the school room. These are the immediate needs of which we daily feel the lack." This appeal comes from Thrall Academy, Stroom, South Dakota, to which anyone may mail any or all of these supplies and be sure of appreciation. Sheldon Ward is Vice Principal in charge.



REDFIELD COLLEGE

SONS AND DAUGHTERS OF THE PILGRIM FAITH IN REDFIELD COLLEGE

THE Pilgrim spirit is very much alive in the great Northwest.

The faith, piety, thrift, the many virtues of the Pilgrims, all are to be found among the Stundists or Russian Germans who have settled in large number in our northwestern states. In all essentials of their religious life these Russian Germans are similar to the Pilgrims of New England, Covenanters of Scotland, Waldenses of Italy, Huguenots of France.

These people came to our shores under circumstances which form an almost exact parallel to the conditions which drove our own Pilgrim fathers from their native land to seek refuge along the shores of the Atlantic. It was for conscience' sake that these Germans left Russia nearly a half century ago to seek freedom in America. For many years they had lived as colonists along the Black Sea and the Volga. Their political and religious freedom had been gradually curtailed. They sought to escape from the authority of the state church, and to find a home in a land where they could worship God

according to the dictates of conscience. They came to America by thousands. A great part of the Northwest has been brought to its present state of prosperity largely through their industry and thrift. These modern Pilgrims brought not only thrift and industry: but also an open Bible, loved and read, a home atmosphere pervaded with religion, and a love for the simpler forms of church service and the prayer-circle. They naturally affiliate with our Congregational churches.

A home missionary while preaching on the borders of Montana was surprised by the question: "Is not your church the church of the Pilgrim fathers?" Assured that this was the case, the stranger continued: "I have come all the way across the water to find a congregation worshipping under that name, whose history I read in Russia.

It is to the sons and daughters of these later Pilgrims that Redfield College opens its doors. For thirty-four years it has been doing heroic service in South Dakota. The motto



COMMUNITY LEADERS OF THE FUTURE

of the college and seminary is "America First." The aim of the institution is to train young people from the German Congregational churches for American citizenship, for the Christian ministry, and for missionary service among their own people and

on foreign fields.

There are over fifty students in the college. In the Seminary there are twenty, two of whom will graduate in the spring. The three graduates of last spring are serving churches in Canada, North



PREPARING FOR CHRISTIAN LEADERSHIP. REDFIELD THEOLOGICAL STUDENTS AND TWO PROFESSORS

Dakota, and Nebraska. Six young men are taking studies preliminary to entering the Seminary and there are six young women who are hoping to take up foreign missionary work.

There are over 200 German Congregational churches. They have raised \$120,000 as an endowment fund for Redfield College. There is

still needed \$50,000. The Education Society helps the college, and gives student aid to the theological students. Redfield College presents a great opportunity for Americanizing a fine body of stalwart, earnest young people, preparing them to be leaders among their people, and for strengthening and enlarging the church of the Pilgrim faith.



PASTORAL OVERSIGHT OF COLLEGE STUDENTS

THERE are 122,949 students in state universities and agricultural colleges, and they are among the high grade young men and women of our land.

They are away from home at a critical period of life and without the loving care of parents. As these institutions are under state control, religious influences are at a minimum; in fact, religion is not officially recognized.

The fact that tens of thousands of our best youth were without religious influences while spending four years in study did not impress the churches until a few years ago, when the fact was suddenly recognized that here was a very large field for Christian effort.

At present, religious denominations are entering this field with interest and ardor. State Home Missionary Associations, local churches in places where state schools are located, and the denominational Religious Education Boards are combining in paying the salaries of university pastors and student helpers.

The Congregationalists entered this new work a few years ago through these three bodies. In eleven state universities and agricultural schools there are at present enrolled 3,743 Congregational students, and Congregational pastors and student helpers are now at work in nine state institutions in Kansas, Iowa, Michigan, Washington, Wisconsin, California, and Illinois.



COMPARATIVE STATEMENT

RECEIPTS FOR OCTOBER 1920		Churches Individuals	W. H. M. U.	Legacies	Other Sources	TOTAL
	This year	5,058.00	1,683.00	19.00	750.00	7,512.00
	Last year	4,535.00	1,358.00	2,862.00	506.00	9,261.00
	Increase	523.00	325.00	.....	244.00	1,092.00
	Decrease	.....	.....	2,843.00	.....	2,843.00

RECEIPTS FOR NOVEMBER 1920	This Year	4,580.00	2,286.00	.....	256.00	7,122.00
	Last Year	3,553.00	1,348.00	.....	1,298.00	6,199.00
	Increase	1,027.00	938.00	.....	.....	1,965.00
	Decrease	.....	.....	.....	1,042.00	1,042.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY



"ONLY A FUNERAL COULD BRING OUT SUCH A CROWD"

TWO YEARS AGO AND NOW

THIS is the story of a lassie, several dolls, a home missionary pastor, some Sunday Schools, and a funeral service without any one being dead. It all happened in the Northwest, where a good many things worthwhile are occurring today in connection with our Sunday School Extension work.

Thirty-two miles up in the hills from a little town in the state of Washington, lived the small girl who occupies the central place in the picture. Living for awhile in that separate and different world of childhood which has its own joys and sorrows, the little one decided to organize her dollies into a funeral occasion. Finding out what was going on, mother suggested that her little daughter play at something more cheerful, and asked her why she did

not have a church service. To this the response came, "Oh, no, Mama, there are too many dolls to play church; only a funeral could bring out such a crowd."

In Tonasket, Washington, two years ago, a home missionary pastor found a Sunday School of thirteen meeting in the basement of the parsonage, and looking more like a funeral than the wee girl's dolls. But the pastor himself was very much alive, and went steadily ahead with the work until a large Sunday School resulted, regular services of worship and other activities were instituted, and the best site in town secured for a church building. Meanwhile, the various activities were housed in the High School building, where in addition to local work, the County Sunday School Convention was enter-



SOMETHING WORTH WHILE.

tained. The picture of the Sunday School was taken during the summer vacation time, hence only a part of the membership was present, the total enrollment, including mission schools in the country round about being two hundred and fifty. For out in four directions, there are regular appointments, and three other

points where occasional services are held, one of these being in the community where the doll funeral took place. Thus the minister and the little child unite in demonstrating that "the supreme task of the Christian religion is that of converting the neighborhood into the brotherhood."



The Extension Secretary has been absent from the New York office most of the time since the summer vacation period. Itineraries have taken him as far northwest as Oregon and Washington, and at the time of this writing, he is visiting State Conferences in the South. Everywhere the Sunday School Extension work is meeting with a fine response, and the open doors of opportunity are far more than can be entered without a larger number of workers and adequate financial resources.



The Congregational Sunday School Extension Society has made a beginning in Legacy and Conditional Gift Funds, but the lack of adequate and permanent income makes the Society more dependent upon the regular apportionment. Next to the apportionment plan, the chief source of income is the offering on Children's Day.

FORM OF BEQUEST

I give \$..... to The Congregational Sunday School Extension Society, organized in New York City in the year 1917.

CONDITIONAL GIFTS

Conditional Gifts will be accepted on the same conditions and terms as have been agreed upon by all of the denominational agencies. For information regarding this plan of administering your own estate, write to the Treasurer, Charles H. Baker, 289 Fourth Avenue, New York City.

The BOARDS FOR THE DEFENSE OF THE MINISTRY

The Annuity Fund for Congregational Ministers
The Congregational Board of Ministerial Relief
375 Lexington Avenue, New York

THE FOUR PHASES OF THE WORK

(The Annuity Fund for Congregational Ministers, endowed by the Pilgrim Memorial Fund, and The Congregational Board of Ministerial Relief are now conducting jointly a fourfold work for Congregational ministers.)

I. The Expanded Plan of the Annuity Fund. This fundamental, far-reaching plan goes into effect January 1, 1921. Under its terms provision will be made for an old age annuity for any Congregational minister to whose credit an amount equivalent to six per cent of his salary has been deposited annually. All accumulations to his credit, including interest additions, will be applied for this purpose at age sixty-five. If he begins his membership in the Annuity Fund at thirty years of age and the deposits are regularly continued until he is sixty-five, the accumulation will provide at that time an annuity, for the rest of his life, equivalent to approximately one-half the average salary which he has been receiving during the period. A proportionate annuity will be available for any one who shall have been a member for a shorter period.

In the event of his prior incapacity to continue in the duties of a Congregational minister by reason of total and permanent disability, resulting from disease or accident, provision has been made to convert his payments into a disability annuity. In the event of his death the accumulation to his credit will be applied toward purchasing an annuity for his widow, or making provision for any minor orphan children.

The plan has the endorsement of foremost actuaries as the finest example of the application of the modern scientific pension system to

the ministry. In the course of years it is bound to change the economic status of the minister by assuring him of adequate protection for his old age.

It is expected that a large number of ministers will enter the Expanded Plan early in 1921. The form of application for membership under this plan is now ready and will be sent on request. Every church is asked to co-operate by paying one-half the annual dues of its minister for the first year of his membership and thereafter one-half of his payment after he shall have received credit for his share in the income of the Pilgrim Memorial Fund. The Secretary will be glad to furnish any church full particulars of the steps involved in introducing its pastor to membership. The cost will ordinarily be a modest item in the budget after the first year. Every church, it is hoped, will thus honor its pastor and do its part, in fellowship with other churches, in elevating the standards of the ministry and promoting its effectiveness.

II. The Original Plan. Under this plan, which began its operation in 1914, ministers have been admitted as members by paying annual dues which, according to actuarial tables, are sufficient to enable the Fund to pay (at age 65, 68, or 70, as the member may choose) an annuity of \$100, provided he has served thirty years as a Congregational minister. The widow (or minor orphan children) in the event of the death of the member, receives three-fifths of

the annuity.

In addition to this annuity, provided through the minister's own payments, the plan provides for an additional annuity up to a maximum of \$400 out of the funds provided by the churches, including the income of the Pilgrim Memorial Fund. A proportionate annuity is available for all who have served less than thirty years, in each case in accordance with the period of service. Provision is also made in case of death or permanent disability.

Nearly 900 ministers have entered the Annuity Fund under the Original Plan and have paid as dues from the beginning \$288,405, of which \$107,929 has been paid by them in the year 1920. These figures reveal what the ministers are seeking to do for themselves, and their confidence in the Annuity Fund as the defense of their age.

Any who are members under this Original Plan may transfer to the Expanded Plan if they so desire, carrying over the equity which they have acquired through their membership. While there is no invariable rule to determine the decision, it may be said in general that for men under fifty years of age there will ordinarily be great advantage in the Expanded Plan. For men on the smaller salaries it offers annuities at a much lower cost. For men on the larger salaries, a much larger result will be obtained than through the Original Plan. The Actuary will work out each case referred to him, showing what may be expected.

On the other hand, the Original Plan is of peculiar advantage to all over fifty years of age and makes a return upon the minister's payments of extraordinary value because of the supplementary annuities through the income of the Pilgrim Memorial Fund. The older men are rapidly awakening to their great opportunity through this plan. More than 150 men over fifty years of age have entered the plan in the year 1920. New mem-

bers under the Original Plan will be received only up to December 31, 1921.

Every man in the ministry should make every effort to enroll in one plan or the other during 1921. Protection for the minister and his family begins on his entrance to the Fund. Moreover, it is literally true in this case that "time is money." The earlier the minister's payments start in the Original Plan the lower the rate. In the Expanded Plan, the sooner the minister's accumulation begins the larger the annuity at sixty-five years of age. Every day after entrance interest is accumulating and for many the result at sixty-five will reveal a larger amount earned through the compound interest than the aggregate of the minister's own payments.

Attention is called at this point to the fact that these plans of the Annuity Fund—the Original Plan and the Expanded Plan—are both of them absolutely dependent upon the Pilgrim Memorial Fund which acts as their endowment. Only as subscriptions to it are paid promptly and in full can this great work for the ministry be accomplished.

III. A Supplemental Plan for the Older Men. The entire net income of the Pilgrim Memorial Fund must be limited in its distribution as credit toward providing old age annuities to all members of the Annuity Fund. Since the provision of an adequate annuity under the Expanded Plan requires payments over an extended period of years by the ministers, supplemented by credit from the income of the Fund, those honored servants of our churches who are now nearing sixty-five years of age will not be able to make the requisite accumulation in the comparatively short period remaining for their payments. To divert the income of the Pilgrim Memorial Fund from its main objective to meet this need of the older men would leave the problem of protecting the minister's old age still unsolved, since it would frustrate the

comprehensive plan by which the needs of the ministry as a whole will ultimately be met. Therefore, special appeal is made through the Congregational World Movement to secure a fund of \$100,000 a year to be expended in principal as well as interest to supplement annuities for these older men.

The judicious distribution of this modest sum of \$100,000 annually, supplementing the payments of the ministers and their churches, would give such addition to the annuities for the older men that they would be approximately commensurate with what would have come to them if the plan had been inaugurated years ago. We only seek to make amends in some degree for the neglect of previous years that men who have given their lives to the service of the churches shall not be deprived of the advantage which would be theirs if past generations had made such provision for them as will be the portion of the ministers in generations to come.

IV. The Congregational Board of Ministerial Relief. Established nearly thirty-five years ago, this Board has a record of extraordinary service for the aged and disabled veterans of the Congregational churches, or their widows who are without sup-

port. Many of them have served the churches for forty years, or even fifty years, with utter disregard of their own needs. They have passed beyond the age when they were eligible for membership in the Annuity Fund. They have accepted salaries pitifully small, giving them only a bare subsistence, making adequate provision for old age impossible. Their situation is pathetic to the last degree. If there is one obligation resting on our Congregational churches more than any other it is to see that these who have given their all for the churches are defended in their old age. To leave one soldier of the Cross under the limitations of age helpless to provide for himself, or to allow one poor widow to suffer for food and clothing, or to become a public charge, would be an intolerable reproach to the church.

The average grant that The Congregational Board of Ministerial Relief was able to make in 1920 was \$215. The maximum was \$400. In addition is the gift from the Christmas Fund, but the total is all too inadequate.

The General Secretary of the Annuity Fund, 375 Lexington Avenue, will be glad to answer any inquiry that may be made.



THE PILGRIM MEMORIAL FUND

THE Pilgrim Memorial Fund acts as an endowment of the Annuity Fund for Congregational Ministers. It is a trust fund held by the Corporation for the National Council. The distributable income is paid over semi-annually to the Trustees of the Annuity Fund. The entire sum thus paid in 1920, \$68,000, has been set aside for the Contingent Reserve which backs the value of the certificates of membership in the Annuity Fund.

At this writing, December 7, the Financial Secretary reports collection of subscriptions aggregating \$2,519,950. It is not wise to lay too

much stress upon the fact that subscriptions to the Fund have gone beyond \$5,000,000. Subscriptions are not cash in hand. Moreover, since the original objective was suggested, conditions have so changed through the "High Cost of Living" that it was definitely declared at the last National Council, and universally accepted, that the Fund should reach \$8,000,000 to meet the need.

There are more than 100,000 subscriptions. A very large proportion of these are individually for small amounts. Many of them are for one dollar, or two dollars per year. An immense correspondence is involved.

This necessitates a large force which can only be reduced as subscriptions are fulfilled. Every subscriber is asked to assist by responding promptly to notice that a payment is due in accordance with the terms of his subscription. Further, the time is so favorable for exceptionally advantageous investment of trust funds, that all who are able to anticipate full payment add materially to the face value of their subscriptions. No one can tell how soon conditions will change. Anticipating payments promotes the present great financial advantage.

As the Pilgrim Memorial Fund is accumulating and ministers are applying for membership in the Annuity Fund, the conviction of the profound significance of this Fund deepens continually. It is singularly attractive to any one who wishes to make any gift or bequest count to the utmost for all the years to come. It will promote the effectiveness of the church through helping to provide a virile, self-respecting ministry, not only defending its age but dignifying its position, making effective its labor, and aiding materially in recruiting its personnel with the strongest men.

DR. RICE'S SEVENTIETH BIRTHDAY

MANY of the friends of Dr. William A. Rice, Secretary of The Congregational Board of Ministerial Relief, joined in congratulating him on his seventieth birthday which he celebrated in his home at East Orange, New Jersey, November 5th. Dr. Rice at the time was confined to his home by illness, but the day was made happy for him by letters of glowing affection, and by beautiful floral offerings from the force at the offices of the Board.

We regret to announce that Dr. Rice's illness still continues and that he will not be able to resume his duties this winter. The Directors have extended to him a leave of absence and he hopes to spend the winter in the South in the effort to recover his health. Letters which continually come to the office reveal afresh the profound sense of indebtedness which our churches feel for his gracious and efficient administration. He has had the privilege of seeing the cause which he loves rise from comparative neglect to a place where it commands the loyal support of our churches. From the Board of Ministerial Relief he has witnessed and promoted the growth of the larger movement of the Annuity Fund endowed by the Pilgrim Memorial Fund, to meet the needs of the ministry. May the Lord crown his life with the richest joy in the retrospect of nineteen years of faithful, fruitful service!

COMPARATIVE STATEMENT OF CURRENT RECEIPTS

For the Eleven Months, Ending November 30, 1920

	Churches	Women's Societies	Sun. School Y.P.S.C.E.	Assns. and Conferences	State Societies	Individuals	Income from Investments	TOTAL
1919.....	15,529.41	2,367.17	2,087.83	1,855.80	8,250.35	3,059.54	57,442.48	86,592.58
1920.....	17,520.14	1,041.27	1,979.94	3,402.94	6,403.02	3,056.71	57,592.26	90,996.28
Increase	1,990.73		.....	1,547.14	.....	.....	149.78	4,403.70
Decrease	.....	1,325.90	107.89	.....	1,847.33	2.83	.....	.....

Note—Donations, Conditional Gifts and Legacies received for the permanent Endowment during the Eleven Months ending November 30, 1920.....\$14,309.39

Note—Receipts from Cong'l World Movement\$19,045.52

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

'COURAGE and GOOD CHEER'

THE message which the Federation would like to send forth to its readers this month is an appeal for courage and good cheer. Let us "have a heart" which will tackle the difficulties and lift the burdens which confront us and with a steady pull all together lift our loads. The critical, carping spirit is over us all. We are in a fault-finding mood. We are tired and find things very wrong and badly managed and impossible. Now this attitude doesn't help any one. We may enjoy taking a fling at this misdirected world which includes our churches and missionary organizations and colleges and denominational affairs, but it really doesn't get anywhere. It hurts us and destroys the springs which feed the impulses of generosity and devotion. Unintelligent criticism is everywhere and the assertion of facts that "ain't so." The Federation asks for sympathy and understanding for our World Movement and all that it implies. It was entered upon by the National Council at Grand Rapids with much enthusiasm and was the urgent and insistent desire of the delegates of the churches to the Council. The Commission which was then appointed, and its Executive Committee, have struggled painstakingly and honestly justly to carry out the wishes of the denomination and set in motion organized efforts for the awakening of the churches to a conception of the relation of church members to the spiritual needs of the world. It is a solemn thought—that. It means a revival of religion—not the agonized revival of the past but an understanding of what it means to

be a follower of Jesus Christ and do His will and give His life to the world. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." On eagles' wings we mounted and went forth to succor the Belgians, and sent our boys to France, and thrilled at brave, unselfish deeds; and then we ran a little way and grew weary; and now we have come to the steady plod. If we are not to faint we must be refreshed from the "fountain of life," and we must turn that fountain onto a parched and weary world.

UNITED DAY OF PRAYER FOR MISSIONS FEBRUARY 18, 1921

OWORD of God; Incarnate" is the basis for the program prepared by a joint Committee of the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions for observance of the United Day of Prayer for Missions. This program is now ready and may be obtained from the Federation Office, 289 Fourth Avenue, New York, at \$1.50 per hundred copies. A card with prayer suggestions has also been issued and may be obtained from the Federation Office also. This will be furnished free, unless a large number are desired. In the latter case the charge will be twenty-five cents per hundred copies. It is hoped that both card and program will have a wide use. If no one in your community has taken the initiative toward planning for this Day of

Prayer, will not you do this? Do not forget to use all possible opportunities for publicity—church bulletins, pulpit notices, local press items, and posters. Begin your plans not later than January 15. Use your pen and telephone to invite friends, acquaintances and neighbors from near and far to the meeting, which will be planned for February 18. And above all, pray. Begin now to pray. Use the prayer card, circulate it among your friends and ask them to pray daily that God will open the doors of "heaven and pour out His Spirit. The effectual fervent prayer of a righteous man availeth much." "Pray ye therefore."



TOPIC FOR FEBRUARY, 1921

The American Missionary Association

THE SUPREME NEED

Song Service: Lord with glowing heart.
Saviour, Thy dying love (1, 2, and 4 stanzas.)

Scripture: 1 John 3:1 and 2, 11-24.

Prayer: For more of the spirit of Christ—
In the home and in business and social relations.

Response: (sung with bowed heads)
Open my eyes that I may see.

Business Session: Reports of officers, new business, notices.

Hymn: God of the strong, God of the weak.

Symposium:

Topic: The Supreme Need—The Spirit of Christ—Brotherhood.

Spiritual Life of the Negro.

Story: Told by a Neighbor.

Solo: Negro Spiritual—Lord I want to be a Christian.

Soul of the Indian.

Story: Told by a Missionary.

Religious Life of the New Mexican.

Story: Told by One-of-Them.

Quiet Period—Thought—My personal attitude—Has it the spirit of Christ?

Hymn: (Tune, Coronation.)

In Christ there is no East nor West.
In Him no North nor South.

—John Oxenham.

No more important subject can be considered today than this of Brotherhood for all races of the world. A special period should be set apart by the

Program Committee before the meeting, when prayer may be made asking for such a wise clear presentation of the need as to bring home to every individual in the society a heart searching. Let the women assigned papers on the religious life among these three peoples, give bright, five minute reviews of the leaflets furnished. The ten minute missionary stories should be told in the first person, if possible, with all the appeal that voice and whole-hearted presentation can secure. Write to the Bureau of Woman's Work, American Missionary Association, 287 Fourth Avenue, New York, for leaflets and helps.



FEDERATION VICE PRESIDENT OF THE WEST

LAST October the Federation regretfully accepted the resignation of Miss Happy A. MacLafferty of Washington from her office of Vice-President of the West. Miss MacLafferty had held this position since October, 1919, had made a splendid beginning in her work and laid it down only because of continued ill health. At the December meeting of the Federation Executive Committee Mrs. Harold S. Gilbert of Portland, Oregon, was appointed Vice President of the West to fill out Miss MacLafferty's unexpired term. Mrs. Gilbert is a daughter of Mrs. Luckey who was at one time the Federation's Western Vice President, is State Conference Treasurer of Benevolences and has been for some years a member of the Oregon Conference Board. She was nominated by the Oregon Union and the appointment made after conference with the other Unions of the Coast. The Federation takes great pleasure in welcoming Mrs. Gilbert to this office, believing that she will prove a wise and efficient leader who will do much toward strengthening the home missionary interests of the women of her district and toward establishing ever closer relationships between these more distant Unions and the national office. We bespeak for her the hearty co-operation and support of all Union officers in the Western District.

DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

HOME MISSION GOALS FOR YOUNG PEOPLE'S MISSION CIRCLES

1. *Study of the Text-Books*
 "Serving the Neighborhood," R. A. Felton.
 "The Church and the Community," R. E. Diffendorfer.
 Suggestions: There are excellent supplements for the text-books. Present the subject matter, partly at least, by use of dialogues, impersonations, pageants and original papers.
2. *Public Presentation of a Missionary Program.*
 (May be in the form of a drama, pageant, mixed program.)
3. *A Box, Christmas*, if possible, sent to one of our Home Mission Schools, accompanied by a letter.
4. *Prayer for our Missionaries* and their work.
5. *A Money Gift*, for a missionary on the Plan of Work of your Union. Send to....., Treasurer of your Union by..... as the books close.....
6. *An Amount* equivalent to at least two cents per member sent to the Union Treasurer for the Incidental Fund of the Union.
7. *A Delegate* to Camp Kayopha, Northfield, 1921. (\$25 will cover necessary expenses.)
8. Service as a Circle or as individuals rendered to your *Church and Community*.



FOUR MONTHS' READING CONTEST

Conditions:

1. Three books read by *every member* of the society, two home missionary and one inspirational. The study book may be included if read individually. Twenty-five points for the society.

2. Each extra book read *individually* by a member, 1 point for the society. Group Readings not allowed. The contest closes..... Reports should be sent immediately thereafter to.....

Awards:

The society attaining the largest number of points will receive a book. Each society gaining thirty points will receive a certificate.

List of Books: Inspirational:

The American Girl and Her Community, Slattery.
 He Took It Upon Himself, Slattery.
 One Girl's Influence, Speer. *
 The Second Mile, Fosdick.
 Home Missions:
 The Church and the Community.
 Serving the Neighborhood, Felton.
 Frank Higgins, Trail Blazer.
 Kiowa (Indian), Blythe.
 On the Trail of the Immigrant, Steiner.
 Pilgrim Followers of the Gleam, Hazeltine.
 The Promised Land, Antin.

The above Goals and Contest are stimulating interest in the Essex North Alliance of Massachusetts. Banners will be awarded the winning Circles at their Spring Rally.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for November, 1920

The Daniel Hand Educational Fund for Colored People

Income for November from Investments..... \$7,926.00
Previously acknowledged 3,438.80

\$11,364.80

Current Receipts

EASTERN DISTRICT

MAINE—\$641.73.

Auburn: High St. Ch., 110. **Bangor,** All Souls' Ch., 10; Woman's Assoc. of All Souls Ch., bbl. goods for Athens, Ala. **Biddeford:** Ch., for freight on goods to Santurce, Porto Rico. 4. **Calais,** First Ch., 66. **East Baldwin,** First Ch., 4. **Gorham:** "A Friend," for Talladega, Ala., 20. **Houlton,** Mrs. R. P., goods for Brewer Normal School. **Island Falls,** Mrs. T. F. R., goods for Brewer Normal School. **Kennebunkport,** First Ch., 3. **Lincoln,** Church, 7. **Millbridge,** Church, 5. **North Edgecomb,** Church, 1. **Norway** Mrs. E. N. S., for Saluda Seminary 10. **Perry:** Mrs. C. A. L., 5. **Portage,** Ch., 1. **Portland,** Williston Ch., Covenant Daughters, bbl goods for Athens, Ala. L. M. Soc., box goods for Marion, Ala. The Misses L., for Oriental Missions, 200. **Saco,** First Parish Ch., 16. **Skowhegan,** Island Avenue Ch., 21. **So. Brewer,** Second Ch., 11. **South Portland,** Mrs. W. S., for Auto Truck, for Brewer Normal School, 2. **Waterville,** Mrs. H. H., box goods for Athens, Ala. **Weld,** Ch., 5. **West Minot,** Ch., 5.

Through the Congregational Conference of Maine, by George F. Cary, Treasurer, 12.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treasurer, 123.73. **NEW HAMPSHIRE—\$1,562.94.**

(Donations \$346.14, Legacies 1,216.80)

Center Barnstead, E. F. R., for Straight College, 1. **Franconia,** Ch., 15. **Greenville,** F. L. K., 4. **Hanover,** Ch. of Christ at Dartmouth College, 50. **Henniker,** Cent Society, for Home Missions, 7.24. **Laconia,** Women's Soc., for Lexington, Ky., 10. **Lancaster,** Ch., 3. **Lynde,** Ch., 43.50. **Lyndeboro,** Ch., 6. **Manchester,** South Main Street Ch., 77; M. J. T., for Straight College, 1. **New Ipswich,** Ch., 8. **Newport,** M. E. R., for Straight College, 50. **Oxfordville,** Ch., 3.50. **Portsmouth,** L. H. T., for Talladega College, 50. **Wakefield,** First Ch., 9.18. **Walpole,** First Ch., 6.06. **Willsboro,** S. S., 1.66.

Legacies.

Boscawen: Estate of Samuel N. Allen, 570, (reserve legacy 380), 190. **Derry,** Sarah N. Barker, 3.67. **Hopkinton,** Estate of Maria G. Barnard, 2,021.13 (reserve legacy 1,347.42), 673.71. **Keene,** Elisha Aver, 349.42.

VERMONT—\$48.73.

Hardwick, Ch., S. B. C., box goods for Marion, Ala. **Lyndonville,** Ch., 20. **Manchester,** Ch., 8.73. **St. Johnsbury,** Mrs. H. E.

H., for McIntosh, Ga., 5. **West Brattleboro,** "A Friend", 15.

MASSACHUSETTS—\$8,543.23.

(Donations 4,365.20, Legacies 4,178.03)

Andover, C. B. B., for Lexington, Ky., 5. **Ashby,** S. S., for Lexington, Ky., 5. **Auburn,** Ch., 48.15. **Auburndale,** Ch., 290.31. **Ballardvale,** Union Ch., 27.93. **Becket,** North Ch., 4.59. **Boston,** Union Ch., bbl. goods for Marion, Alabama; A. C. B., for McIntosh, Ga., 11.20; C. F. K., for S. A. Talladega College, 12. **Brookline,** Mrs. M., goods for Athens, Ala. **Cambridge,** Prospect Street Ch., 16.22; Evening Branch of W. M. Soes., for S. A. at Pleasant Hill, 20, and for McIntosh, Ga., 20; A. C. L., 10. **Chesterfield,** Ch., 16. **Dalton,** Miss C. L. C., for Straight College, 50. **Dedham,** First Ch., 53.17. **East Northfield,** L. V. for Straight College, 1.

Essex North Association, 1.62.

Everett First Ch., 56.60. **Falmouth,** East Ch., 5. **Gloucester,** W. H. M. Soc., for Saluda Seminary, 25. **Granby,** Ch., 6.07. **Greenfield,** C. W. D., for Talladega College, 25. **Harvard,** Evangelical Ch., 10. **Holbrook,** Winthrop Ch., 14.25. **Housatonic,** M. L. R., for Straight College, 5. **Hubbardston,** First Ch., 5.79. **Jamaica Plain,** Boylston Church School, 5.85. **Lawrence,** United Ch., 29.15. **Lee,** First S. S. 75. **Lowell,** "A Friend", 75. **Lunenburg,** Ch., 15. **Melrose,** First Ch., 218.18. **Milton,** M. F. E. Soc., two bbls and box goods for Talladega College. **Newton Highlands,** Ch., 62.50. **Newtonville,** Central Ch., 100. **North Blandford,** Ch., 2. **Northampton,** Edwards Ch., 105. **Norwood,** First Ch., 44. **Oxford,** First S. S., 2.10. **Pittsford,** R. J. S., 5. **Prescott,** Ch., 1.55. **Rehoboth,** Ch., 20.57. **Rochester,** First Ch., 15. **Roxbury,** Highland Ch., 50. **Shrewsbury,** Ch., 86.35. **Southampton,** Ch., 71. **South Braintree,** Ch., 16. **Springfield,** First Ch. of Christ, by "A Friend", 50; F. B., for Talladega College, 93.16; Mrs. P. B., 3; A. N. D., 5; E. H. N., 5; A. H. C., 6; H. C. H., 6; Miss E. S. H., 67.50; Mr. and Mrs. F. H. W., 25; Friends at Annual Meeting, 113.91. **Taunton,** Trin. Ch., 41.25. **Turners Falls,** First Ch., 22. **Wakefield,** First Ch., 150. **Ware,** East Ch., 41.90. **Webster,** A. P., box goods for Marion, Alabama. **West Boxford,** Ch., 12. **Westfield,** Second Ch., 21.91. **West Medford,** Bible School, 5. **Whitman,** Ch., 17.68; S. S., 1.65. **Williamsburg,** Ch., 32; Mrs. L. D. J., for Saluda Seminary, 50. **Woburn,** Montvale Ch., 6.27. **Worcester,** Bethany Ch., 10; Hadwen Park Ch., 7.32; D. H. F., for S. A., Talladega College, 125; G. S., for Oil Stove for Brewer Normal

School, 50c; "Friends," for Oil Stove for Brewer Normal School, 2; Daily Vacation Bible School for Oil Stove, for Brewer Normal School, 4.

Woman's Home Missionary Association of Massachusetts and R. I., Mrs. Amos Lawrence Hatheway, Treasurer, for salaries, \$1,670.

Roxbury, Immanuel-Walnut Ave. Ch., Pro Christo Class, for Piedmont College, 25.

Total, \$1,695.00.

Legacies.

Ashfield, Samuel Williams, 1,000. **Boston**, Katherine Knapp, 680.67. **Concord**, Maria E. Ames, 953.80, (reserve legacy, 252.92), 700.88. **Essex**, Elvira D. Cogswell, 1,777.78. **Westborough**, S. Ingersoll Briant, 18.70.

RHODE ISLAND—\$215.74.

Kingston, Ch., 62.75. **Pawtucket**, Dartington Ch., 28; Park Place Ch., 22.23; A. C. H., two packages goods for Marion, Ala. **Providence**, Beneficent Ch., 36; Central Ch., Social League, for Saluda Seminary, 5; A. W. F., for Talladega College, 5; F. C. J., for Auto Truck for Brewer Normal School, 25. **Riverpoint**, Ch., 25. **Tiverton**, Amicable Ch., 6.76.

CENTRAL DISTRICT.

CONNECTICUT—\$1,319.51.

Andover, Church, 26. **Ansonia**: L. F. A., 25. **Bloomfield**, First Church, 25. **Bozrah**, Ch., 5. **Bristol**, J. T. C., for Tougaloo College, 10. **Columbia**, Ch., 16.25. **Cornwall**, Benevolent Soc., package goods for Marion, Ala. **Georgetown**, Ch., 35. **Hartford**, C. C. R., for Tougaloo College, 15. **Huntington**, Ch., 13.41. **Killingworth**, Ch., 5. **Milford**, W. G. B., 5; D. L. C., 5; Mrs. D. N. C., 2; W. L. M., 5; O. W. P., 5; G. J. S., 5; C. T. S., 5, for Talladega College. **Naugatuck**, H. W., for Tougaloo College, 200. **New Haven**, United S. S., for Thomasville, Ga., 10. **New London**, First S. S., for Athens, Ala., 15. **Oakville**, Union Ch., 26.12. **Pomfret**, E. L. K. and family, for Auto Truck, for Brewer Normal School, 5. **Sharon**, Ch., 5.50. **Shelton**, Ch., 48. **Simsbury**, J. R. E., for Talladega College, 10. **Stafford Springs**, Ch., 66.73. **Stony Creek**, Ch. of Christ., 26. **Thomaston**, First Ch., 12.81. **Tolland**, Ch., 26; L. M. S., bbl. goods for Marion, Ala. **Vernon Center**, Ch., 11.11. **Waterbury**, Mrs. Katherine Pomeroy, to constitute herself an Honorary Life Member, 50. **Watertown**, Methodist Ch., for Tougaloo College, 10. **West Cornwall**, C. E. Soc., 5. **West Haven**, First Ch., 33.20. **Willington**, Ch., 1.68. **Woodbridge**, Estate of Mrs. Ella B. Newton, by Rollin C. Newton, Adm'r., 50, to constitute Clarence R. Newton an Honorary Life Member.

Woman's Congregational Home Missionary Union of Connecticut, by Mrs. James F. Ferguson, Treasurer, 500.

NEW YORK—\$6,794.80.

(Donations 6,009.71, Legacies 785.09)

Antwerp, Ch., 24. **Aquebogue**, Ch., 3.91. **Brooklyn**, Mapleton Park Ch., 10; South Ch., 55.90; South Cong'l Chapel S. S., 5; Tompkins Avenue Ch., 400; E. M. V. D., for Student Aid at Joseph K. Brick School, 100; Miss H. P., for Tougaloo College, 5. **Buffalo**, First Ch., Logan Circle, box goods for Marion, Ala.; Pilgrim Ch., 14.89; W. H. C., for Talladega College, 2,500. **Canandaigua**, Mrs. A. J. H., goods for Brewer Normal School. **Deansboro**, Daughters of Covenant, bbl. goods for Marion, Ala. **E. Natick**, E. P. S., for Auto Truck for Brewer Normal School, 2. **Elbridge**, Ch., 26. **Gasport**, L. M. Soc., box goods and \$1.25 for Marion, Ala. **Jamestown**, Mrs. E. P. H., for Talladega College, 100. **Mt. Kisco**, H. B. H., for Lexington, Ky., 10.

New York, Bethany Ch., 35; Broadway Tabernacle Ch., 1,200; North New York Ch., 20; Cunard S. S. Co., books for Lincoln Academy; Mrs. C. W. B., for Mountain and Southwest Work, 200; Mrs. F. K. S., for Bedside Table for Humacao Hospital, 10. **Niagara Falls**, First Ch., 48. **Norwich**, M. M. F., for Clock for Brewer Normal School, 1. **Oswego**, L. M. Soc., bbl. goods for Marion, Ala. **Pine Island**, German Ch., 32.55. **Portland**, Rev. C. W. M. C., 5. **Richmond Hill**, Pilgrim Ch., 25. **Riverhead**, South Avenue Ch., 55.52. **Schenectady**, Pilgrim Ch., 18. **Sherburne**, C. S. G., 750; O. A. G., 250, for Hospital, Talladega College. **Ticonderoga**, Ch., 19.80; S. S., 53c. **Utica**, Plymouth Ch., 52. **Westmoreland**, First Ch., 17. **Willsboro**, Ch., 9.86. **Woodhaven**, Ch., 3; C. E. Soc., bbl. goods for Marion, Ala.

Legacy.

Brooklyn, Estate of Henry Taney, 2,355.27, (reserve legacy, 1,570.18), 785.09.

NEW JERSEY—\$862.41.

East Orange, First Ch., 84.86. **Glen Ridge**, Ch., 200. **Montclair**, First Ch., 277.75. **Morristown**, G. E. V., for Straight College, 15. **Paterson**, First Ch., 10. **River Edge**, S. S., 60. **So. Orange**, R. H. T., for S. A. at Talladega College, 40. **Westfield**, First Ch., 150; First S. S., 10. **Woodbridge**, First Ch., 15.

PENNSYLVANIA—\$13.71.

Pittsburgh, Slavic Ch., 5. **Pittston**, Welsh Ch., 8.71.

OHIO—\$1,565.19.

Akron, F. F., for Talladega College, 20. **Cleveland**, St. John's Ch., Mitylene Class, 5; J. B. Club, 2 for Marion, Ala.; Mrs. G. W. D., goods for Brewer Normal School. **Elyria**, First Ch., 57.76; "A Friend," for Pleasant Hill Building, 1,000. **Marietta**, First Ch., 58.17. **Toledo**: Washington St. Ch., 41.

Through The Congregational Conference of Ohio, by Rev. J. G. Fraser, D. D., Treasurer, 244.82.

Woman's Home Missionary Union of Ohio, by Mrs. A. M. Williams, Treasurer, 136.44.

MICHIGAN—\$614.42.

Calumet, First Ch., W. M. S., for Thomasville, Ga., 44. **Constantine**, First S. S., 18.08. **Detroit**, O. J. W., for Tougaloo College, 10. **Highland Park**, L. M. S., bbl. goods for Marion, Ala. **Jackson**, First Ch., W. M. S., bbl. and box goods for Athens, Ala. **Saugatuck**, L. A., for Lexington, Ky., 1. **Three Oaks**, Missionary Soc., bbl. goods for Moorhead, Miss. **Ypsilanti**, Ch., for Lexington, Ky., 1.84; S. S., for Saluda Seminary, 18. From Michigan, 20.

Michigan Congregational Conference, by L. P. Haight, Treasurer, 285.65.

Woman's Home Missionary Union of Michigan, by Mrs. L. S. Towler, Treasurer, 205.85, and for Piedmont College, 10. Total 215.85.

WESTERN DISTRICT.

ILLINOIS—\$1,610.86.

(Donations 1,050.86, Legacy 560.00)

Antioch, Millburn Ch., 4.52. **Canton**, Ch., 30.50. **Chicago**, Central Park Ch., for Pleasant Hill, 8.50; Grand Avenue Ch., Fiddis S. S. Class, for Chandler School, 10; Graveland S. S., for Lexington, Ky., 10; Oak Park Ch., three packages goods for Moorhead, Miss.; St. Paul, Ladies' Aid, 8.50; St. Trinity German Ch., 5; University Ch., 34; Waveland Avenue Ch., 7.95; F. H. T., for Fort Berthold Mission, 200; Mrs. M. W., for Lexington, Ky., 5. **Downers Grove**, Ch., 26. **Elgin**, First Ch., 50. **Evanson**, First Ch., 100. **Geneva**, Ch., 6.36. **Glencoe**, Mrs. C. H. H., for Tougaloo College, 20. **Jacksonville**, Ch., 30.

Monroe Center, Union S. S., 2.47. **Oak Park**, Pilgrim Ch., 52.05. **Paxton**, Ch., 5.88; Mrs. J. B. S., box goods for Marion, Ala. **Sheffield**, Mrs. M. W., for Marion, Ala., 5. **Spring Valley**, C. E. Soc., for Dorchester Academy, 5. **Sterling**, Ch., 22.35. **Wilmette**, Ch., 34. **Wyoming**, S. S., 9.32.

Woman's Home Missionary Union of Illinois, by Mrs. A. A. Wilson, Treasurer, 358.46.

Legacy.

Earlville, Jacob A. Dupee, 1,380, (reserve legacy 820), 560.

IOWA—\$2,344.02.

(Donations 760.68, Legacy 1,583.34)

Corning, W. M. Soc., package goods for Talladega College. **Council Bluffs**, Missionary Soc., two packages goods for Talladega College. **Manchester**, W. M. Soc., bbl. goods for Moorhead, Miss. **Postville**, S. S., 17.13; Primary S. S., 5 for Marion, Ala. **Sioux**, Mrs. J. E. H., goods for Moorhead, Miss. **Waterloo**, The First Ch., 66.

The Congregational Conference of Iowa, by S. J. Pooley, Treasurer. From Chs. and S. S., 430.22; from W. H. M. U. of Iowa, 242.33.

Legacy.

Montour, Mrs. Margaret J. Tenny, 1-583.34.

WISCONSIN—\$622.93.

Wausau: Underwood Chapel C. E. Soc., 10; F. P. S., 5; C. Y., 20 for Lincoln Academy. **Whitewater**: Ladies' Union, bbl. goods for Moorhead, Miss.

Wisconsin Congregational Conference, by L. L. Olds, Treasurer, \$303.18.

Woman's Home Mission Union of Wisconsin, by Mrs. R. B. Way, Treasurer, \$284.75.

MINNESOTA—\$434.89.

Minneapolis: Park Ave. Ch., bbl. goods for Marion, Ala. **St. Paul**: Olivet Ch., box goods for Moorhead, Miss. **Waseca**: S. S., box goods for Marion, Ala.

Congregational Conference of Minnesota, by J. M. McBride, Treasurer, \$338.46.

Woman's Home Missionary Union of Minnesota, by Mrs. A. E. Fancher, Treasurer, \$96.43.

MISSOURI—\$409.49.

Kansas City: Invincible Concert Co., for Florence, Ala., 34.07. **St. Joseph**. First Ch., 9.93.

Woman's Home Missionary Union of Missouri, by Mrs. Chester B. Curtis, Treasurer, \$365.49.

KANSAS—\$28.05.

Humboldt: E. N. E., 7. **Muscotah**: Ch., 5.50. **Wichita**: Ch., 5.55; E. L. D., for Talladega College, 10.

NEBRASKA—\$507.50.

Albion: Ch., 35.75. **Omaha**: Benson Sta., Irvington Ch., 5. **Campbell**: Ch., 11.25. **Cambridge**: Ch., 29.20. **Carroll**: Ch., 11.32. **Clarks**: Ch., 24.50. **Columbus**: Ch., 30.95. **Crete**: German Ch., 10. **David City**: Ch., 22.47. **Dunning**: Ch., 7.25. **Exeter**: Ch., 10.80. **Friend**: C. E. Soc., for Chandler Normal School, 5. **Geneva**: Ch., 26.25. **Hay Springs**: Ch., 6.25. **Lincoln**: Plymouth Ch., 23; Zion German Ch., 25. **McCook**: German Ch., 15. **Ravenna**: Ch., 12.80. **Rising City**: Ch., 30c. **Stockville**: Ch., 560. **Sutton**: Ch., 2.16. **Taylor**: S. S., for Moorhead, Miss., 10. **Uehling**: Ch., 2.48. **Weeping Water**: Ch., 7.40; C. E. Soc., for McIntosh, Ga., 15. **York**: Ch., 49.17.

Woman's Home Missionary Union of Nebraska, by Mrs. C. J. Hall, Treasurer, \$103.70.

SOUTH DAKOTA—\$121.88.

Albee: Ch., 2.30. **Aberdeen**: Ch., 4.45. **Bonne Homme**: Ch., 4.10. **Buffalo**: Ch., 3.50. **Chamberlain**: Ch., 3.50. **De Smet**: Ch., 1.25. **Hermosa**: Ch., 3.50. **Hetland**: C. E. Soc., 12. **Hill City**: Ch., 3.16. **Ipswich**:

S. S., 5.29. **Lake Preston**: Ch., 1. **Redfield**: Ch., 14.15. **Rockford**: Ch., 1.30. **Spring Valley**: Ch., 5.

Woman's Home Missionary Union of South Dakota, by Mrs. B. L. Burgess, Treasurer, 57.38.

COLORADO—\$75.30.

Bethune: German Ch., 20. **Pueblo**. First Ch., 12.

Woman's Home Missionary Union of Colorado, by Mrs. J. A. Robertson, Treasurer, \$43.30.

MONTANA—\$18.00.

Livingston: First Ch., Live Wire Club, for Crow Agency, 10. **Watkins**: German Ch., 5.

Woman's Home Missionary Union of Montana, by Mrs. G. M. Edwards, Treasurer, \$3.

OKLAHOMA—\$7.00.

Through The Congregational Conference, Mrs. M. S. Rowe, Treasurer, \$7.00.

WYOMING—\$11.69.

Sheridan: Ch., 11.69.

PACIFIC DISTRICT

CALIFORNIA (Northern)—\$196.83.

Berkeley: North, 36.02. **Ceres**: First, 2.10. **Diinuba**: 10.80. **Grass Valley**: 1.81. **Martinez**: 6.90. **Mill Valley**: 90c. **Oakland**: Fruitvale Ave., 5.16; Olivet, 4.75. **Palermo**: 4.32. **Palo Alto**: Ch., 16.44; S. S., 4.75. **Paradise**: 90c. **Pittsburg**: 2.16. **Rio Vista**: S. S., 39c. **San Francisco**: First, 27. **San Mateo**: 10.80. **San Rafael**: 4.32. **Santa Cruz**: 40.50. **Stockton**: 16.20. **Tipton**: S. S., 61c.

CALIFORNIA (Southern)—\$694.62.

Brea: 4.28. **Buena Park**: 3.70. **Chula Vista**: Ch., 6.27; S. S., 5. **Claremont**: 32.44. **Escodido**: 17.84. **Glendale**: 7.20. **Hawthorne**: 3.07. **Lawndale**: 1.44. **Lemon Grove**: 1.62. **Long Beach**: 32.40. **Los Angeles**: Athens, 4.32; Armenian, 1.48; Bethany, 5.44; Berean, 8.40; Colegrove, 1.92; East, 2.04; First Ch., 50; First, W. M. S., 34.89; Grace, 1.92; Lincoln Mem., 83c; Messiah, 8.15; Pilgrim, 9.60; West End, 2.40; Mrs. G. R. B., for Marion, Ala., 5 W. M. B., 10. **Manhattan**: 3.10. **Moreno**: 1.20. **National City**: 2.86. **Norwalk**: 3. **Oil Center**: 4.80. **Pasadena**: First Ch., 37.50; Lake Avenue, 20; Neighborhood, 16.68. **Pomona**: 11.76. **Ramona**: 3.75. **Redlands**: 54. **Redondo Beach**: 3.67. **Riverside**: 15. **San Bernardino**: Ch., 8.40; S. S., 10.57. **San Diego**: First, 35.03; La Jolla, 6; Logan Heights, 7.80; Mission Hill, Ch., 12; S. S., 2.88; Mrs. G. A. F. for Lexington, Ky., 5. **San Jacinto**: 5.86. **Santa Ana**: 20. **Santa Barbara**: 12. **Sierra Madre**: 18. **Whittier**: Ch., 30; S. S., 7.14. **Yucaipa**: 1.74.

Woman's Home Missionary Union of So. California, Mrs. E. C. Norton, Treasurer, 71.18.

WASHINGTON—\$272.80.

Bellingham: Mrs. A. F. K., for Marion, Ala., 10. **Endicott**: German Ch., 50; Ind., 40. **Everett**: First, 10. **Irby**: German, 19.50. **Odessa**: Pilgrim German, 25; St. Matthews, 39.30. **Pasco**: 7. **Pomeroy**: 4. **Richmond Beach**: 3.50. **Ritzville**. Philadelphia Ch., 17.50. **Seattle**: Fairmont, 5; Plymouth (for two shares of nurse's salary Humacao), 10; West, 10. **Spokane**: Corbin Park, 5. **Sunnyside**: 6. **Tacoma**: East, 7. **White Salmon**: 4.

OREGON—\$282.18.

Oregon Congregational Conference, by Mrs. H. S. Gilbert, Treasurer, 157.18.

Woman's Home Missionary Union of Oregon, Mrs. L. C. Murdock, Treasurer, 125.00.

IDAHO—\$23.00.

Congregational Conference of Idaho, by Rev. C. E. Mason, Treasurer, 23.

HAWAII—\$24.42.

Hilo: Portuguese, 4.25. **Kaiophi**: Chinese, 6.18. **Kakaako**: Japanese, 1.51.

Kaneohe: C. E., 35c. **Kaupo:** Hawaiian, 1.15. **Kohala:** Union, 3.50; Japanese, 3.50. **Kaailua:** Rev. S. K., 38c. **Makua:** 1.25. **Puunene:** Filipino, 1.40. **Waialua:** Wokai, 95c.

THE SOUTH, &c.

NORTH CAROLINA—\$90.75.

Bricks: Mrs. S. C., 1; Mrs. J. J., 1; Mrs. R. W., 5; H. G. F., 4.75; J. L., 15 for Jos K. Brick School. **Scotland Neck:** W. E. A., for Jos K. Brick School, 25. **Thelma.** Rev. A. A. T., for Joseph K. Brick School, 5. **Troy:** Sunday School Convention of Congregational Churches, Middle District, 18. **Weldon:** C. C. H., for Joseph K. Brick School, 1. **Whitakers:** W. W., 10; Mrs. W. W. W., 5 for Joseph K. Brick School.

TENNESSEE—\$3.00.

Memphis: First Ch., 3.

GEORGIA—\$164.70.

Demorest: Union Ch., 14.70. **Macon:** "A Friend," for Kindergarten, Athens, Ala., 150.

ALABAMA—\$15.00.

Anniston: First Ch., 5. **Birmingham:** B. J. A., for Talladega College, 5. **Dolomite:** G. C., for Marion, Ala., 5.

MISSISSIPPI—\$102.15.

Moorhead: Miss F. A. G., for Girls' Industrial School, 100; Miss F. F. B., for Girls' Industrial School, 2.15.

LOUISIANA—\$65.00.

Avery: Avery Island, 5. **Erath:** S. S., 2.50. **Gueydan:** Hubbard Ch., 8. **Marcel:** Mayflower S. S., 1. **New Iberia:** St. Paul

Ch., 3.50; Howe Institute (Baptist), 1.50. **New Orleans:** Beecher Mem. S. S., 2.50; Straight College Co-operative Club, for Window Shades in Girls' Dormitory, 40. **Opelousas:** Hollier S. S., 1.

TEXAS—\$15.38.

Plymouth Cong'l Conference for Tillotson College, 15.38.

FLORIDA—\$15.00.

Ocala: D. W. G., for Fessenden Academy, 2.

Woman's Home Missionary Union of Florida, Mrs. Fred R. Marsh, Treasurer, 13.

PORTO RICO—\$1.00.

Naguabo: Ch., for Blanche Kellogg Institute, 1.

Congregational World Movement, 23,101.39

Summary of Receipts for November, 1920

Donations \$45,118.48

Legacies 8,323.26

Total \$53,441.74

Summary of Receipts Two Months, From

October 1 to November 30, 1920

Donations \$62,165.73

Legacies 15,096.03

Total \$77,261.76

Honolulu, Hawaii.

Mr. and Mrs. George P. Castle, The George Parmelee Castle Trust, Securities received \$5,940.00

Endowment Fund

The Henry W. Hubbard Fund,

additional \$3,505.99

